

BIRTH

and

DEATH.

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BIRTH AND DEATH.

BIRTH AND DEATH

As a Change of Form of Perception :

OR,

THE DUAL NATURE OF MAN.

BY

BARON HELLENBACH.

TRANSLATED BY "I."

LONDON :

THE PSYCHOLOGICAL PRESS,

16, CRAVEN STREET, STRAND, W.C.

1886.

TO
WILLIAM EGLINTON

THE ENGLISH TRANSLATION

OF THIS WORK

IS INSCRIBED BY HIS

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“V.”



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PREFACE.

IN order to understand the contents of this book nothing is demanded of the reader beyond attention. I only wish to say to those who are accustomed to earnest reading, that I recommend them, if possible, not to break off the reading of a chapter till they have finished it, because each chapter forms by itself a conclusive and connected whole ; I would likewise advise those who are little accustomed to concentrate their attention on what they read, not to read less, but at the same time not more, than one chapter at a time ; this, however, they should go over twice, and it will be the more necessary for those readers to do this, to whom the meaning is not clear on the first perusal.

The whole book contains sixteen chapters, which will take the reader from four to eight or perhaps from eight to sixteen hours to get through, according to the celerity with which he is accustomed to read. This sacrifice of time will not appear hard to the student, inasmuch as the problems of Life and Death are of universal interest, and the matter, with perhaps the exception of the first chapter, is neither dry nor difficult to understand ; I have, at least, spared no trouble in trying to render this difficult theme as clear as possible. True, there are in this work certain references and expressions, which can only be justly estimated by the specialist, but these are not necessary to the comprehension of the essential parts. Truth has supports of all kinds, and when once unveiled, it shines by its own light.

THE AUTHOR.

November, 1884.

TRANSLATOR'S PREFACE.

IN offering to the English public a translation of Baron Hellenbach's "Geburt und Tod als Wechsel der Anschauungsform,"—a work which has met with great success in Austria and Germany,—I wish to say a few words as to the views held by the author, from the spiritualist's standpoint. While admiring greatly the logic, research, and reasoning powers of the writer, I cannot altogether agree with him in some of the conclusions he has arrived at; and I think perhaps if he had studied more of the best literature in English on the subject, as, for instance, the works of Epes Sargent, Mrs. De Morgan, M.A. (Oxon.), and others, besides carrying on his untiring investigation of the phenomena themselves, his opinions on spiritualism would be more decided than they at present are. I have endeavoured to make the translation as literal as possible, consistently with rendering it into readable English, beyond which it has no pretensions; and I only wish to say further that I have found some difficulty in giving a good equivalent for several of the words used; two especially, which frequently occur, "phänomenale" and "intelligibel." The former, the author makes use of to express natural or every-day occurrences, while the English word "phenomenal," as generally understood and employed, means uncommon, or out of the ordinary course. The other word, "intelligibel," is evidently adapted from the English word "intelligible," but is used by Hellenbach in the sense of what is commonly known as *supernatural*, a word I do not like to substitute, as we

spiritualists do not recognise the spiritual or unseen as *supernatural*, but rather as being in accordance with natural laws, which can be very imperfectly understood by us in this sphere. It could be wished that some better typical word than "supernatural" existed; in the absence of a suitable one, I have been obliged to use "spiritual," "transcendental," or "unseen," as seemed to me best in the individual instances.

V.

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BIRTH AND DEATH, ETC.

INTRODUCTION.

THERE are three questions which more or less occupy the attention of all men at some time or other:—

1. Whither am I going?—what will become of me when my consciousness as a human being has for ever vanished?
2. For what end am I placed in this world of sorrow and injustice? And
3. Whence came I?—what is my origin?

The first question can only be propounded through egotism, therefore it is the most common; the second is dictated by misfortune or misery, and therefore is frequently asked; the third concerns more especially the philosopher. He it is, who before all others is called upon to answer all three questions,—which, indeed, are inseparably connected with one another. He who feels concerned in these three riddles will find this book perhaps not devoid of interest, even if his judgment does not in all points agree with it. The first title of this work, indeed, gives, in some measure, an answer to these three questions, which here find their signification and foundation; this inquiry will be conducted according to the rules of man's theories of knowledge, and the first question will be definitely answered, because our immediate future is become, not only transparent or visible to us, but capable of proof. To the second,—why we should fight the battle of life on the surface of this planet,—there is a satisfactory, though perhaps not quite exhaustive reply; and possibly there may be other solutions given by the biological process than are here advanced; this, however, is immaterial to me. The third problem is insolvable, containing, as it does, the question from whence the *origin of all life* proceeds; an answer to it would not only unravel the mystery of humanity, but the whole riddle of the

world. Such a problem I leave to others to guess at. The immediate past has, however, become transparent to us.

The second title of this book might, on the contrary, lead some of my readers astray, because it suggests the idea that it concerns itself with an old theme, namely, the demonstrating that man is composed of matter and spirit, or of body and soul. We have nothing to do with this thankless task,—which I call thankless, because matter and spirit are vague conceptions, capable of different explanations, about which many prattle foolishly, but nothing sufficiently certain can be conceived of it, to make an explanation possible. An idea or conception must have a clear tenor and fixed range; failing these qualities, it becomes a formidable source of error, and quite useless to the thoughtful inquirer.

By the expression “matter” most people understand something that one can take hold of, or what in some way can act upon our *senses*; therefore, the “matter” of philosophers is described as an intuitive “cause.” When, however, we compress matter into a being, the atom exists no longer as an evident reality, since it is neither tangible nor perceptible, and must, therefore, remain indivisible and indestructible. The indivisibility of atoms—from whence their name—is, however, not the result of the firm articulation, whose inherent cohesion, according to Schopenhauer, might allow an atom to be as big as an ox; but is caused by the want of expansion (at least in such solid so-called elements as gold and silver). *And thus is shown the law of the attraction of masses, in that every atom works through space.* These qualities, which man is compelled to ascribe to atoms, contradict, however, the general idea of matter, and if they must belong to the attributes of atoms, I know not what remains over for the definition of “spirit.” Intangible, indestructible, without dimension, and yet operative,—such terms express the general conception of “spirit.”

Anything which is neither directly nor indirectly sensible to us, for us does not exist; but if it becomes material through some discovered factor, then we must call the powers of chemistry “spiritual,” because they are just as little perceptible or intelligible as atoms. The division of man into matter and spirit is, however, of little practical worth, and is useless on account of the obscurity of the definition. The division of man into body and soul, will equally little demand our inquiry and knowledge, because we have to do with an unknown quantity, which should first be sought for and determined.

One may, however, reject the subdivision of human beings into matter and spirit, as well as find that of the same into body and soul unsatisfactory, and yet hold fast the idea of the twofold nature of man ; such has been especially believed up to the present time, although neither philosophy nor physiology reached the present high standpoint in order to support the truth and justice of the above named acceptation. The inherent desire of knowing our "causality" very early forced men to a belief in their double nature—partly because they could not otherwise account for wonderful dreams, visions, and other inexplicable phenomena ; partly because the sorrows and injustice incident to human existence, impressed upon them the rational belief that this life could not be the end and aim of their being, but must be only a temporary and fleeting condition. The position taken to-day by scientists and philosophers, in conjunction with past experiences obtained through the art of printing, proves that the common sense of vanished generations (of scientists at least) in very many instances puts the former to shame.

If a judge accepts the principle that he is bound to abide only by what is written in the statute-books (*quod non est in actis, non est in mundo*), he must nevertheless be well aware that there exist other laws of equity and truth, not found in the statutes ; and as he really gives, and is obliged to give under these circumstances, a decision legally right, but which is often morally false and unjust, so it happens to men of science, that through pure scientific study they find themselves placed in a dilemma, because there is much in the world, which they cannot find in their books. Scientific men are correct only in their methods, not in their knowledge ; otherwise it would be quite inconceivable that they should hold contradictory hypotheses to one another, concerning chemical affinities, electricity, and magnetism, as well as the molecular theory. Experience is of value to them only when it does not contradict their systems ; if it does, they repudiate it. Scientific men will never solve the above questions, because they only concern themselves with the surface of things, and do not explore the deeper matters, which is the task of philosophers. Now, concerning the latter, the ancient Greeks—and self-evidently their instructors, the Indians and Egyptians—already recognised death as a change of form of existence, and therefore had no doubt as to the twofold nature of man ; but it was reserved for the great philosopher of Königsberg to explain clearly and definitely the division of our

personality. Kant propounded not only the question, How does the position of human knowledge stand?—the answer to which led him to consider the difference between “things as they are” and “things as they appear,”—but he gave vent to the opinion that the “soul” and the “ego” may easily contain the same subject, but not be the same personality. And such is, indeed, the case, and so do I understand the dual nature of man. Our personality can only be compared to the reflection in a mirror. Body and brain give a certain stamp to the influence of the outer world, through which human consciousness is defined; this is the mirror in which the soul or principle appears, not only to the outer world, but also to itself, as a definite personality. Schopenhauer, in saying, “The world is my idea or conception,” has only more forcibly expressed the sentiment of Kant. There is certainly a connection between the original and the reflected image, but only one similar to that between the body and the shadow, and between both there exists an actual difference. The justice of this view will not only be proved in a very thoughtful and conclusive manner, but the consequences resulting from the necessary suppositions will find their confirmation step by step through experience.

Those of my readers who may be surprised, after the perusal of this book, at the opposition which the so-called apparent meaning of evident truths meets with, are wanting in experience, such an opposition being perfectly natural. Macchiavelli says, “There are three kinds of brains: the first those who find out the reason and understanding of things by their own means; the second those who recognise the truth, when pointed out to them by others; and the last those who are neither capable of one nor the other.” The great majority belong to the latter category, and, indeed, for a very simple reason. He who does not understand the worth and construction of a machine cannot rightly manage it by himself, but must call in the aid of others to his assistance. Without criticising, we cannot with certainty judge of the limits of human knowledge; this, however, presupposes the knowledge of Kant’s philosophy, which is seldom met with among scientists, who allow themselves to float along with the stream of public opinion.

The parson, the professor, the newspaper, here and there a modern book,—such are the authorities they consider sufficient; scarcely ever are their own knowledge and thinking powers brought into requisition. He who either directly or indirectly has pronounced in favour of dogmatic belief or of modern

natural science, is obliged to confess, if he allows of the possibility or the existence of error, that he was in the wrong. And this is not readily to be expected; for, according to Seneca, men would rather hold fast to an error they know to be false, in order to keep up the appearance of not having been deceived, than avow that they were in the wrong. This is especially true with regard to those who make their living by learning, which is easily understood. If a manufacturer has established a fabric, and then finds some new invention has been discovered, he cannot well rejoice, for the least he has lost is part of his capital, and he must now turn his attention to recouping himself. This is true of the learned bread-winners, whom no one has described more graphically than the immortal Schiller: "Every extension in the way of the knowledge by which he gets his living disquiets him, because it gives him new labour, or makes that of the past useless to him; every important discovery terrifies him, as it breaks through the old school routine which he has mastered with difficulty, and makes him in danger of losing the whole work of his previous life. Who have written more about reforms than the whole heap of learned bread-winners? Who obstruct the progress of useful revolutions in the realm of science more than they? Every light, which by a happy inspiration illuminates any branch of knowledge, serves to make their incapacity visible; they fight with bitterness, with malice, with desperation, because with the system of schools their whole existence is threatened. Therefore there are no bitterer enemies, none more envious, none more ready to accuse others of heresy, than the learned bread-winners. New discoveries in the circle of their activity, which these learned men disown, are the delight of philosophical spirits. Perhaps they fill a gap which still exists in their comprehension of the whole, or prove the one stone wanting to complete the edifice of their ideas. Should they, however, overturn—should a new line of thought, a new appearance in nature, a newly-discovered law in physiology, upset the whole structure of their scientific knowledge—truth is dearer to them than their system, and willingly will they exchange the old defective form for a newer and more beautiful one." Schiller read men well, and he knew his "Pappenheimer."

Not only, therefore, to the spiritual and academical dignitaries are such additional means of proof a regular bugbear (upon which, however, my philosophy is not grounded, but only confirmed by their means), but the results of my philosophical researches give men of pleasure likewise little satisfaction,

because they thrust aside transient joys for the sake of those that are imperishable. Men of social position, especially when this comes by birth, are under the ban of ambition; they do not like to appear ridiculous, and feel themselves unpleasantly moved when the nimbus of high position grows pale, and another order of precedence takes its place; for the results of these inquiries prove that those, whose feelings and understandings are better and more advanced will take the highest place, and even sit upon thrones! These researches are a forbidden fruit to the man of science, to the orthodox a thing to be avoided and condemned, to the priest a disturber of his means of livelihood or stock-in-trade, and the workman in his narrow groove has no time to inquire into, or think about, such things. Is it then at all inconceivable that they all should try to ward off such a new system of philosophy, upsetting, as it does, in such an uncomfortable manner, the modern mode of thought? Is it not much more wonderful that, in spite of all this opposition, either premeditated or thoughtless, the facts should be more and more widely acknowledged?

That a Plato, a Kant, or a Schopenhauer should have been acted on by comparatively inconsiderable experience is conceivable, because the keener the understanding, the less material it takes to stimulate it. Such independence of thought is, however, rare; and our academicians cannot see what is passing around them, or that their essential theories are already in their grave-clothes.

There are three ways of trying to account for the substance of human appearances. We can by means of natural science follow the origin, development, and functions of organic matter, and in this manner arrive at a knowledge of our double nature. The microscopic cells, as such, either simply or collectively, reach a wonderful divergence and teleological comparison with one another; but they cannot bring into existence a united, thinking, and sensitive "ego." Therefore one must consider the representation in cells as another power or individuality, under which supposition what is called "Darwinism" is alone possible and admissible. This method I have set forth in my "Individualism."

It is only, however, through the critical consideration of our organs of sense and imaginative faculties, that we can be led to think that our perceptions, our personality, even our character as man, are but phenomenal pictures, behind which quite another reality,—that namely of the "subject"—must be and is hidden,

which rejoices in a very different kind of perception and personality, whereby the birth and death of man already become a change of form of perception. This view I have already brought before my readers in the third volume of the "Prejudices."

In the book now before us, we will proceed at first with the supposition that birth and death are really only a change of form of perception (as is set forth in the above-mentioned books), and inquire, therefore, what conclusions must of necessity be drawn from it; after which we will examine in the department of experience if these conclusions really find confirmation; should such be found, then this hypothesis must be the correct one. According to the ordinary course of induction, experience should precede the work of thought; by the deductive process, which we shall here follow, the train of thought goes first, and experience has to ratify it.

If it is true that birth and death are indeed only a change of form of perception, then a transcendental subject must be contained in man, which this change developes. This is quite clear. As, however, every kind of developement has its deficiencies and transition state, it follows that this transcendental subject (not the phenomenal "ego" of our personality) manifests itself under circumstances (when the change of form of being is incomplete or in a state of passivity), or that another perception or another kind of operation is made apparent. This disunion will, however, be a very variable one, till it reaches the goal which we wrongly call death. We must, then, in continuation, examine in the department of experience, and ascertain whether grounds for these *à priori* conclusions lie before us; the first half of the book being occupied by the task of setting forth the *quæstio facti*, while the second deals with the *quæstio juris*—that is, the explanation advances what the connection gives proofs of. Now, concerning the first part, we shall find at once, in the next chapter, that dreams, our good old acquaintances, frequently offer traces of a transcendental perception, which in cases of somnambulism, in visions, and in other phenomena, are most clearly marked. This way of inquiry is the most convenient, and makes the least demand upon the learning of the reader. Whether, therefore, we engage in criticism as to biology or our capacity of knowledge, or whether we follow the way chosen in this book, the result is just the same and of high importance as well for philosophy as for practical life.

What makes experience in this department of the highest importance to philosophy, is that the limits of metaphysics are

thereby displaced. Kant has described this as a science, to progress by means of reason from the knowledge of the senses to that of the transcendental. We will, indeed, follow this path ; but the above idea cannot be taken as a definition of metaphysics, as it is too wide. In chemistry, for example, much is found of a super-sensual nature, which does not belong to the domain of metaphysics. We will, in the conclusion of this book, fix the limits ; in the beginning it will suffice to the intelligent philosophical reader, to point out that many of the facts collected are only to be explained *through the secondary nature* of our consciousness and the phenomenal character of our—particularly notice *our*—conception of sense, space, and time (not the absolute ideality of transcendental reasons which cause it). These are, however, most important and difficult philosophical speculations, which receive a triumphant confirmation through these facts. As to what concerns practical life, my philosophy is calculated to bring a conviction to the mind of unprejudiced persons, which will overcome the doctrine of pessimism, and will give powerful motives for a moral life, because the only possible explanation, free from objection of these phenomena affords us a deeper insight into the nature of man. Kant was of opinion that on the solution of this riddle the welfare of mankind depended.

As to the proofs of these facts, which will be drawn from them in confirmation, they are such as need only the use of common sense to understand ; some there are which fall more particularly under the domain of the physician ; and finally there are physical phenomena, the examination of which is, in the first place, a question for the natural scientist, by whom they can only be rightly estimated, so that I really have no pretext for dipping into this subject. The English physicist Crookes has undertaken the most exhaustive researches in this direction, and says, "We are chemists and scientists" (meaning the company who assisted in these experiments) ; "our task is not to believe, nor to disbelieve, but to determine in a positive manner whether this or that manifestation is, or is not, the effect of imagination. This once decided, *the rest does not concern us*. . . . One may boldly maintain that we hazard neither hypotheses nor theories." Crookes and his associates were right in operating in this way ; for the realisation of the materials and the explanation of their connection are matters for the philosopher, and not for the scientist. As, however, no one, to my knowledge, has undertaken this task, I feel myself the more impelled to do so ; and, indeed,

that it is my duty, as previous apparent explanations are only evident commentaries, which proceed from a highly problematical source, and often stand in contradiction to one another.

As I must proceed on the supposition that this will fall into the hands of others besides learned and philosophical readers, it appears to me necessary to explain the few expressions which we cannot well do without, in order to avoid any possibility of misconception.

Kant has shown clearly, through trial of our powers of knowledge, that the world, as it is represented in our brains, is not so constituted as we imagine it to be ; out of these researches contrasts originate which have received special names. The first contrast is: *phenomenal* or physical, and *transcendental*. The former is derived from the outer world as it appears to our capacity of perception ; the different impressions and sensations are sought to be accounted for, and our conception of the world rests on this. *Transcendental* is that which goes beyond our natural powers of perception. An example will illustrate this. We see the movements of the stars, and are able to explain and determine, by inverse duplicate ratio, the distance of the attractive power of their course. When, however, we try to grasp the thought that every single invisible atom from the earth to the sun will pass to the fixed stars, we pass from the limits of our knowledge to the transcendental domain. We see how what we call gravitation operates, but we do not know what gravitation is. In the same way, that which goes beyond our *experience*, and is only to be inferred through the intellectual faculties, is called "*intelligibel*" (supersensual). Therefore the atom can be called in a certain sense "*intelligibel*," as it is only a necessary condition to the explanation of chemical actions. One cannot perceive an atom by means of the senses. In the same way, that which passes our actual physical understanding is called *metaphysical*. The conception of "*transcendental*, supersensual, and metaphysical," often falls under the same category, yet they should not be confused, but the ideas "*phenomenal*, or natural, that which can be experienced, and physical," should express the opposite qualities in case of need. As we proceed, these ideas will be made clearer to the reader than by any amount of discussion.

History teaches us that the exceptional cases in which the dual nature of living men is evinced, by means of supernormal perception or influence have *always* occurred ; and though from a statistical standpoint they are exceptions, from a historical

one they are the rule—that is, these exceptional cases have *always* occurred, as they do at the present time, and will in the future. The historical materials are so ample, that a most superficial student hardly knows whether most to wonder at the ignorance or the thoughtlessness of the so-called “learned.”

If man has really a transcendental basis, it is clear that it sometimes must be made manifest or appear ; but less frequently when, as in his *waking* hours, he is occupied with the pleasures of life, and more readily when, as during sleep, the ideas of the world *slumber* in his brain. The first traces of the double nature in man are to be looked for and found in dreams. We will follow these traces till we arrive at the complete disconnection between the phenomenal personality and the transcendental subject, the results of my own experience being confirmed by that of many eminent contemporaries. When any one betakes himself to an unknown territory, he does well to spread out his map and study his Bädeler; in the same way, I think, my readers may follow my train of thought to greater advantage, if they know in the first place what it treats of, what is the object of our quest, and how it may be found. It treats of no romance, no poem, or sudden surprise, but of the *search after truth* ; and I will place my readers in a position to follow me step by step, promising them they shall not be taken at unawares, but shall be convinced.

The first half of this book undertakes the task of drawing confirmation of the whole argument from practical proofs ; in the second part the explanation of these proofs will be sought and found. As to what concerns the first part, we will engage to verify whether there is a standing-place in experience for the theory of a transcendental basis ; and we shall find that it is disclosed apparently in dreams and visions in the first place, and later on in the operation of telepathy. We shall then gradually be able to grasp the theory of the disunion (*Spaltung*) of the human body shown in three ways ; in this chapter are included the hitherto so-called spiritualistic manifestations, rejected on one side, accepted on the other. After we have arrived in this manner at the knowledge of the double nature of man, a look into the history of mankind may afford a proof of the unbroken continuity of these experiences, and thus the first part, the *quæstio facti*, will be completed.

The second part begins with the critical examination of the three different hypotheses—imposture, psychic force, and the intervention of other beings,—which afford very partial explana-

tions. That, by the supposition of imposture the whole class of experiences cannot be explained, will be most clearly demonstrated; the two other hypotheses are, however, not entirely without authorisation. The metaphysical basis of man involves this, that on one side it sometimes is manifested in living men themselves, and on the other side is objective to man; thence it proceeds that the hypotheses of "psychic force" and of "other kinds of beings" are instanced as explanations of the manifestations. We will prove what they are worth.

Should the reader once have become convinced that the dual nature of man, as set forth and affirmed by me, is a satisfactory and complete solution of the riddle of humanity, these two questions will arise: How can a living man develop the capabilities of his transcendental basis? and *vice versâ*: "From what motives, and under what conditions, can the transcendental basis be embodied in the human form? And it will be shown that this apparently complicated and difficult problem will be proved, through the title "Birth and Death are a Change of the Form of Perception," to be quite easy of explanation and comprehension. This position, which forms the groundwork of my system of metaphysics, will then be compared with the popular belief of people of all times, with natural science, and with philosophical systems and religions (especially with the Christian). In this chapter it will be shown that, in general, human instinct approaches nearer to the truth than human reason. It will be shown likewise that Kant has lived in vain, as far as the priests of natural science are concerned, who always attribute the product of our form of perception to objective reality, and therefore explain the law not according to *their* views of nature, but contrariwise explain nature by the laws firmly fixed in their own brains. We shall likewise show that philosophers of these latter days, with the exception of Kant, are not clear in their minds as to what we know and what we cannot know, despising the "fruitful pastures" of experience to "roam in the far distance."

It will be further shown that "Recognition of all duties as god-like messengers" is not only a mistaken idea, but is productive of evil; and finally, that human beings cannot be helped onward, as long as they do not apprehend the right knowledge of their destiny, to enable them to find better motives for their actions, and thereby become more moral. And now that the reader knows with what subjects this book deals, it is his own choice whether he employs his time in reading it, or leaves it alone.

PART THE FIRST.

THE MANIFESTATION OF THE TRANSCENDENTAL BASIS.

CHAPTER I.

THE MANIFESTATION OF THE TRANSCENDENTAL BASIS BY MEANS OF PERCEPTION.

WE have already in the introduction, established the argument that the transcendental basis of mankind must here and there be made apparent if it really exists. If birth and death are, indeed, only a change of the form of perception, a transcendental basis which completes it, or is interwoven with it, is a necessary condition. Does, however, such a transcendental basis exist? This may easily be discovered by the great difference of human development. Everything will be made clear if traces of such a basis are to be found, or are anywhere apparent in the department of experience; eminent thinkers in the departments of philosophy and science have recognised their necessity.

According to the assertions of a certain Julius Robert Mayer, with whose philosophical or metaphysical conclusions we do not always agree, the *thought*, *feeling*, and *will* in man is accompanied by an action of the brain, which runs parallel with the above named functions, but at the same time is not identical with them. This assertion is only a more positive form of the admission of another scientist (Dubois-Reymond), who says that we do not know how ideas originate. There is wanting, therefore, an unknown something, which co-operates with our thought, feeling, and will, and which the brain does not supply. The individuality of consciousness, in spite of the atomic collectivity of the brain, and the identity of consciousness through the whole of life, and in spite also of the constant

change of tissue, are further confirmations of Mayer's assertion. If our consciousness cannot be explained through the known organs or functions, we find the most essential functions of human nature are a riddle to us, and, according to Mayer, are an unknown quantity, which we can approach more easily when the parallel-running cerebral action is in abeyance; this is the case in a state of sleep. Dreamland forms the threshold of the edifice which we are in the act of stepping over; for sleep is the condition in which the waking consciousness disappears, and either a state of unconsciousness ensues, or a quite different kind of consciousness—that of dream-life—comes into action.

The mechanism and events of our dream-pictures in many instances cannot be explained, without the intervention of a transcendental basis. Dreams often show us, as in a looking-glass, the double nature of human existence; they are the key which most frequently opens to us the portals of metaphysics. Man has long sought to discover in them the difference between the ideas of our waking moments and those which occur in dreams, that the first are called forth through some influence, the others are not; this, however, is incorrect. Because the figures in dreams have not the reality which lies at the bottom of the ideas of our waking hours, it does not follow that they have no definite cause. The difference exists only in the fact that the cause is of another kind—that is to say, that cause and effect stand in another connection to one another to that they do in a waking state.

As I have dedicated a long essay in my "Daybook" to the subject of dreams and their symbolical meanings, here we only take into consideration those which predict events or have been afterwards fulfilled; because these prove the necessity of another and higher kind of perception in the most irrefragable manner. The objection, that the greater number of persons have no dreams of this kind is entirely without reason, because, as we shall show later on, this capability depends on a kind of union between the transcendental basis and the organic machine—called the body,—which connection can be, and is, in different men of different quality. An example may serve to make this clearer.

Let us imagine the structure of an arbour of wood or of trellis-work, over which creeping plants are trained. The more thickly the leaves of the plants spread, the more completely will the edifice be covered. Should the plants get sickly and dwindle, the under-structure will here and there be left bare

and show through. If, therefore, we substitute for the leaves of the plants, the organism of the body, and for the arbour the transcendental basis, it is demonstrated that in place of the original form of perception, not quite overpowered by the organism, in the case of some persons premonitory or true dreams take place, and in others do not. That the above comparison is an apt one is shown by the fact that those who are out of health are the more liable to such dreams.

So when in the case of a man who possesses what is called "second-sight" as well as two distinct kinds of perception, the double nature is already proved, one is the phenomenal or natural, recognised through our ordinary senses and subject to the known laws of nature, the other is supernormal, not to be understood by us, because it seems to exist independently of the natural laws to which we are subject, but which without doubt has its own lawful cause. Here we meet the prejudice of those unphilosophical scientists, who take their own laws for those of nature, while these are only applicable to the manner of perception known to us, from which they are drawn, and which have only a relative value. Everything depends on the answer to the question whether there really are dreams, which demonstrate an extraordinary power of perception, in which events happen, which are not possible as to time and space through our ordinary senses. History is full of accounts of dreams of this kind, which have been fulfilled; even the Jewish materialistic daily press narrates such dreams; the *Morgenpost* of 31st January, 1878, giving an account of how a married woman in Vienna was discovered to be a thief by means of a dream; and the *Wiener Tagblatt* of 13th January, 1881, tells that the murderer of a father, mother, and sister was traced and convicted through a dream, etc., etc. I will only give one instance out of numberless authentic examples, which gives a forcible proof that in sleep a higher power of consciousness is developed, which cannot be attributed to the sharpening of the senses, as some scientists aver, through hypnotism, because the senses are in abeyance. In William Heine's "Expedition to the Seas of China, Japan, and Ochotzk, under the command of Commodore Ringold, by commission of the United States, during the years 1853-56," in the second chapter, which gives an account of the voyage to Batavia of the ship *Hangkok*, conducted by F. Cooper and J. Kennedy, the following narrative is given:—

"On the next morning, while we were enjoying our first breakfast at sea, one of those incidents occurred which among

sea-folk are often regarded with astonishment, and which afforded materials for conversation to us all for several days. With the exception of the officers holding the watch on deck, all were assembled at table, and the ship was tacking against a light easterly breeze. Mr. Samuel Potts, our hydrographical assistant, told us that he had dreamed the night before that he had received a trunk containing clothes, which had arrived too late to be conveyed on board, and which his friend had promised to forward to China for him. 'I dreamed,' said he, 'that we were becalmed while near a merchantman, to which a boat was sent out, which returned, carrying my trunk.' During some hours nothing further transpired on the subject; till, wonderful to relate, the wind fell suddenly when we were at some distance from a large, deeply-laden barque, which carried the American flag. 'The fellow looks as though he came from New York, and might have some spare coals, and perhaps a newspaper or two on board,' remarked the third lieutenant, Russel. 'I will ask for a boat to row over to it.' He got a boat, rowed to the barque, and came back, bearing with him Mr. Potts's trunk. It was the barque *Roebuck*, from Baltimore, eighty-four days on her voyage, and laden with coals for Perry's squadron."

That a trunk should come to hand on the open sea instead of in China, could not possibly be guessed at or in any manner communicated, but must have been a case of prevision.

Every such instance offers a proof that man does possess two kinds of perception—one that of the senses, the other that beyond the senses; and that the twofold nature of mankind is no fable, but a reality, even if only *one* firmly established instance of perception outside the range of the senses was to be adduced. Such instances there are, however, by thousands, under many different forms and circumstances. There exist three kinds of such dreams—namely, retrospective, in which past events at certain places are dreamt of, which coincide with facts then brought to light; next dreams of events taking place at the same time, but at a distance; and finally, dreams which reveal the future. Schopenhauer was not far from right when he spoke of "dreaming omniscience," which tries to come to the aid of our "waking ignorance." Sick people have often in dreams found out the right means for their cure, and a great number of our remedies may in the course of time acknowledge this source of inspiration. In old times (according to Perty) men called what I describe as transcendental capacity "the

magical power of the soul," without understanding its development. We find in extraordinary dreams the first traces of this power; though, were we dependent on dreams alone, we should not advance rapidly in this domain. The so-called magnetic sleep of somnambulists is much better calculated to assist in the inquiry and the after-proof, as it occurs periodically, and can be induced by themselves. I recommend particularly the "Philosophy of Mysticism," by Du Prel, brought out during the writing of this book, which treats the subject most exhaustively. In actual dreaming, be the dreams symbolical, mocking, or true, lie the first signs of another kind or form of perception, which later on will be much more clearly demonstrated.

The first cousin of the "true dreamer" is the visionary. Visions, whether they occur in ordinary or magnetic sleep or arise spontaneously, prove the truth of Kant's frequent assertion that soul and man may be the same *subject*, but not the same person. In this double nature lies the key to so many puzzling manifestations, because the transcendental part of such individuals is manifested more than in the case of the greater number of men, which in their normal state is quite eclipsed by their earthly joys and sorrows. If visions may be adduced as forcible proofs, it must only be such as can be corroborated by matters of fact in connection with them; these matter-of-fact occurrences must likewise be of such a kind that the visionary could not be aware of them by the means of his ordinary senses. It is at all events much in favour of my idea, that sick and dying persons frequently have such visions, though these are of too rare occurrence, and as a rule too uncontrollable, to be given as evidence of clairvoyance, as it is called. There are, however, some individuals who, partly through the influence of others, partly through an action of the will, are able to place themselves in such a visionary condition, or at all events in a state akin to it. The pictures which appear before them are certainly not always correct; often they are symbolical; sometimes, however, quite to the point. There exists no country nor epoch in which such individuals have not been found.

An instructive instance of spontaneous clairvoyance at a distance is given in Kant's narrative of Swedenborg, in Gothenburg. He writes:—

"The following occurrence seems to me, however, to offer the best proof of all, and to put any imaginable doubts to flight. It was in the year 1756 that Herr von Swedenborg landed

at Gothenburg, returning from England, towards the end of the month of September, on a Saturday afternoon, about four o'clock. Mr. William Castle invited him to his house, together with about fifteen other guests. About six o'clock in the evening Herr Swedenborg went out, and returned to the room where the company were assembled, looking very much flushed and excited. He said that at that time, a great conflagration was taking place in Stockholm, at the Södermalm." (Gothenburg is distant from Stockholm about fifty miles.) "He appeared uneasy, and often left the room. He said that the house of one of his friends, whom he named, already lay in ashes, and that his own house was in danger. About eight o'clock, after he had again gone out, he returned and exclaimed joyfully, 'Thank God! the fire is extinguished at the third house from mine.' This news threw the whole town, particularly the assembled company, into great commotion, and the same evening it was communicated to the Governor. On Sunday morning Swedenborg was summoned to the Governor's presence. The latter questioned him as to the matter. Swedenborg described the fire anew, how it had begun, how it was extinguished, and the time of its duration. The same day the news spread through the whole town, where, as the Governor had feared, it created much excitement, many people being uneasy as to the safety of their friends or their possessions. On Monday evening an express, sent by the merchants of Stockholm while the conflagration was in progress, arrived in Gothenburg. In the letter, the fire was described to have taken place exactly as it had been before related by Swedenborg. On Tuesday morning a royal courier arrived, bearing a record of the fire, of the losses which it had caused, and of the houses which had suffered, not differing in the least from the account Swedenborg had given at the same time—for the fire was extinguished at eight o'clock. What can one advance against the credible proofs of this event? The friend who wrote me the account inquired into all the particulars, not only in Stockholm, but about two months ago in Gothenburg also, where he was well acquainted with the best families, and where, from the short time since the occurrence, in 1756 (scarcely two years before), most of the witnesses were still living, from whom he obtained every detail." So wrote Kant in August 1758.

The accounts of soothsayers, priestesses, and seeresses in every age are so well known to all, that we need not dwell on the subject. We will only just refer to the Indian boys who

pour a dark fluid into their hands, into which they gaze, this act being accompanied by fumigations, apparently in order to weaken the normal functions of the senses or the brain. The boys dedicated to this purpose see pictures in the fluid, which often result in singular coincidences. An English nobleman, whose name has escaped me, once learnt this art, and even without the aid of dervishes succeeded in hypnotising boys, and apparently annihilating time and space or distance. In the same manner, many years ago, it came to light through an action for libel in England, that many highly estimable people became hypnotised and clairvoyant by means of looking into a crystal; naturally those who had exercised this faculty laid the blame or the merit on the crystal, and believed that it was through its powers they saw the pictures, while really the crystal was only the means or vehicle by which their powers were available. The possessor of the crystal, who gained money by it, was denounced as a swindler and impostor, which caused him to bring an action for libel; and so many creditable witnesses came forward to prove that it was no imposition, that the defendant was convicted of the libel.

A very interesting case occurred in the summer of 1883. A Vienna newspaper gives the following account of it. A gentleman cut a lock of his *fiancée's* hair off, unknown to her, and took it to a modern "Lenormand" in Aussig, who declared the owner of the hair to be, among other things, an infanticide. The lady then explained that the hair was cut from some false hair she had bought at the hairdresser's, Abt, in Vienna; the gentleman investigated the matter, and the lock of hair was identified as that of a criminal, at that time confined in the Stein prison for infant murder. I made inquiries, and found the facts quite correct, and then sent some hair to the seeress through a third person. The description was for the most part right, and by one circumstance I found that it was not a gift of knowledge, but of sight, that this person possessed. The seeress declared that the owner of the hair was forty-five years of age, but looked much older; the fact, however, was that he was fifty-seven years old, very healthy, and looking much younger; she further said that at the age of thirty he had recovered from a very bad illness. With regard to the illness, that was quite correct, but as to the time, it would only have been right if the aforesaid person had been really forty-five years of age. She had no knowledge of the date of his birth according to the calendar, and yet the picture she saw of him was not only right, but she said also

quite truly that he was born under Libra, etc. It is quite self-evident that such clairvoyance is not always at the command of these persons; their "sight" being very often obscured.

In spite of the innumerable well-authenticated instances of clairvoyance, there exists a scientific coterie, who deny these inconvenient facts and justify themselves on the authority of the Academy of Science, in Paris, which offered a prize for the reading of a sealed letter, which prize had been gained by no somnambulist. Du Prel, in his remarks on the latest edition of Büchner's "Power and Matter," and still more forcibly in his "Philosophy of Mysticism," has exposed the whole injustice of this affair. A later report was more favourable, but was not allowed to be published, because by it a greater part of the existing physiology would be thrown overboard! Still it is self-evident that sleep, or the condition analogous to it, is not always accompanied by clairvoyance, and that in relation to the manner, time, and place, as little can be determined or enforced as in relation to the observer; therefore men ought not to limit themselves to one or even to several trials, but should have patience and perseverance, if they would carry through an experiment to the desired end. It is absurd that the testimony of a small *comité*, consisting of a few men, should after a couple of trials be considered conclusive, because it sided with their already formed conviction, and that nothing should be admitted as evidence when it told against them, as was the fact in the case of the Academy just mentioned. There are, however, many men, not inferior in moral characteristics to the members of the body alluded to, and whose learning far surpasses theirs, who bear witness to the fact of clairvoyance, but in this instance it counts for nothing! The assertions of numerous physicians, whose observations of cases of somnambulism have extended over many years, must also have great weight. The Academy of Paris has rejected many things, which later on it has had to accept (take, for example, the existence of meteoric stones); and yet, in spite of these blunders, it still maintains its ground; we may, therefore, hope it will give in to this as well. It is more than probable that the Academicians have not read Kant and Schopenhauer, or at the most have perhaps glanced at a French translation of their works. But the "De Divinatore" of Cicero cannot be unknown to them, and what this author partly relates himself and partly gleans from the literature of his time, ought to be sufficient to startle these gentlemen.

To prove these facts is indeed not difficult; the explanation

of them is, however, less easy. The conditions and results of clairvoyance are, really, a *second capacity of perception* in men, which differs from that of the senses. It seems to us at first difficult to understand, how another power of perception can give information about things happening at a distance or at another time. Though a satisfactory explanation of all these phenomena will be placed before the reader in the conclusion, it will be as well to give him some suggestions on the subject at an earlier period.

Most of my readers will have had some experience with the telephone, and felt the magic sensation caused by the musical sounds coming from afar. Still the feeling of surprise is only a result of the novelty of the experience, for in reality, it is far more wonderful that, when looking out of window, we should perceive certain things; this, however, causes no one surprise, because we are accustomed to it, and think but little about it. The impressions thus conveyed to the ear and eye are caused by vibrations which affect both organs. Now, concerning the sensations of the ear, we see the wire which conducts the electric current in oscillating waves; the wire, however, which communicates the vibrations of light to the eye is unperceived by us. There must be invisible, vibrating lines of power in use, which—indeed, *from every object, from and in every direction*—serve as conductors and unite the whole world together. If there are such lines of power,—and we will later on recognise the necessity of their existence,—it only needs an apparatus which can be sensible of these vibrations, and which is still more sensitive than our eye; and the transcendental half or true basis of our being will later on be shown to be this apparatus. Given also, that everything existing sends out such connecting lines, the wonder of sight as well as that of clear or far sight ceases. The eye is more sensitive than the heel, and it is *à priori* no forbidden assumption, that a still greater sensibility than that of the eye may be imagined. That this sensitiveness depends on the peculiarity of our organisation, is to be inferred from the circumstance that it is more frequently to be found in particular families and localities, especially in Scotland and the Faroe Islands. A native of these islands, Lucas Jacob Debesius, in the seventeenth century, declared that second sight was not uncommon there, and was only a gift of nature. Second-sighted people are those “who, besides their ordinary sight, possess an extraordinary one.” The translator of the Beaumont Treatises from the English, calls these individuals “double seers.” This

assumption is at all events more sensible than the opposition of modern scientists against the facts themselves.

In relation to clairvoyance at a distance (with regard to space) we shall be able to speak more fully in our next chapter; the problem of clairvoyance at a distance of time is a much more difficult one. Mankind has always had a belief in prophecy, without knowing that the event is most natural, but we cannot discern the connecting causes, though these yield themselves one by one before the facts. Although so many things are told and written of seers (like Lenormand) or somnambulists, I know of no instance of such triumphant and fully-proved clairvoyance as that of the following prophecy:—

In the year 1845 one of my friends was travelling from his estate to Agram in very bad weather, and on the road he came upon a dervish, who was going in the same direction. He drew up, and invited the dervish by a motion of the hand, to take a seat on the box, as the latter did not seem to understand his language. His offer being accepted, he drove him to the house of the Oriental Baron Hiller (who was then living in Agram, and whose sister had married in Croatia), without taking any further notice of him. The same day he received a letter, directed to the "Emir Graf S.," in the, to him, unknown language of the East. Some time after, my friend found among his family archives, a similar manuscript, which puzzled him, and he sent both of them to Baron Hiller, with the request that he would translate them for him. The last named writing, found among the archives, was a letter of no particular importance, from a Turkish chief to the grandfather of my friend, who was a general. The letter of the dervish was copied by me word for word from the translation of Baron Hiller, as I had them both before me, and they would not give me the trouble of writing from the spoken form, besides Hiller seemed to have translated the letter quite literally. The translation is as follows :

"Traduction de l'adresse en idiome turque :

"Suit ci-près l'explication des lignes écrites par le connu dervisch, le sincère serviteur, et adressées au Seigneur, l'Emir D. S. . . .

"Avant que l'astre du jour parcourra trois fois la grande carrière des 4 saisons, il y aura sang et feu dans l'occident, en suite de quoi vous-même vous courrez grand danger de mort violente, mais vous en serez quitté pour une grande maladie, préparée en partie par de longs chagrins, auxquels la femme,

qui se trouve à présent dans la riche et grande ville allemande d'un roi-poète, en chemin pour visiter une mosquée de la sainte Marie, mère de votre saint prophète Jesus, contribuera principalement.

"Elle dissipera tous ses trésors, et cela fait, elle se dressera contre vous, mais les lignes ne se croisent pas encore, ainsi il est temps encore ; sachez donc la réduire et la détacher. Après qu'elle vous aura mis déjà semblable à l'image de la mort au bord de la tombe, pour cette fois vous en mourirez d'une lente et douloureuse maladie de cœur, sans sauver vos fils, ainsi il ne vous reste autre moyen, que celui d'employer toutes vos forces ou d'en devenir le martyr. Que le salut vous tombe en partage, et que le bouton de la fleur de l'honneur et du bonheur ne cesse à fleurir."

In order to remove any doubts as to the genuineness of the document and the translation, I have had the original photographed, and it is added to my "Magic of Numbers," as this publication was not at that time in prospect.

The revolution of the year 1848 is well known. It is a fact that my friend, as an opponent of the national party, through some correspondence with the Hungarian minister, was put in confinement. Still it does not seem likely to me that Banus Jelačić should have dared to attempt his life. It is true that he had a serious illness, and likewise that he with his wife lived in very reduced circumstances ; it is also true, and very remarkable, that his wife without his knowledge was at that time in Munich. As she was very bigoted, the other details have much probability ; it is true, too, that she dissipated her very considerable fortune. My friend died nearly thirty years later of an easy and sudden death. If the letter contains information for which the dervish (supposing him capable of understanding European languages) had been able to collect evidence in the town, there are further details about which he could get no evidence. Besides, it is said, as Baron Hiller confirms later on, that this dervish, according to his assertion, came from, or was going to, the Turkish trenches in Ofen : the last is the more probable, as Sermage met him on the road south from Agram. When I made this prophecy public, in the first edition of my "Philosophy of Common Sense," I referred also to the prophecy recorded of Count Louis Battyányi, who was shot, and suggested the possibility that it might have been the same dervish. I, however, proved incontestably in the appendix, that the pro-

phetical utterance on the steamboat between Pressburg and Pesth was delivered by a highly respectable Turkish dervish, who it was scarcely possible could be identical with the other.

That prophecies stand in close relationship with other visions, because they both give evidence of another kind of perception and dovetail into one another, is theoretically conceivable, as well as proved by a mass of experience. A case is described in the third volume of the "Prejudices," in which a woman apparently dead was found to be in a trance state; and the Vienna strangers' list gives an account of a case in July 1882, where a child who appeared dead woke up, and said that she was not dead, but that on the Monday following all the little girls would die. No importance was attached to this assertion, but it is a fact that on the day named fifteen little girls died in the village from small-pox.

Numberless are the reports of those who have interested themselves in these phenomena. I cannot, however, engage here in a discussion respecting the explanations of prophecies, and the fundamental difference, which exists between the foreseeing of often unimportant events in the near future, and that of some fateful catastrophe. The reader can find both in the third volume of the "Prejudices" and in my "Magic of Numbers." The "seeing" of something in the near future, perhaps of no particular importance, is indeed a divination of cause and effect, *a glimpse into the course of events, into the river of existence through the transcendental form of perception*, which has another measure of time, and is as vastly superior to our ordinary perception as we ourselves are to animals. The foreseeing of some far-off catastrophe is, on the contrary, a glimpse *into the transcendental purpose, and from that into the motives of our existence*; therefore the "foreseeing," in reference to the last, is much more frequently incorrect than that in reference to the first; and both these kinds of foresight have necessarily another presupposition, since they both agree in the fact that this foresight *is the effect of an innate higher form of perception in us*, which in abnormal or sickly organisations is more easily developed. The foretelling of different events in life coincides with the development and the aim of existence; these are purely philosophical questions. Here we are only concerned with the fact that such a thing as clairvoyance exists, and that it cannot be explained through the normal or what we call natural condition of human beings, and therefore *a power of a transcendental nature* must be necessary. This the more intelligent among

materialists, positivists, and exact scientists also allow, though they do not admit the facts *à priori*. We may therefore with safety conclude that there are really "true dreams" and visions, which prove the existence of clairvoyance, but which are not explainable without an *innate* power of perception. Such a power, however, a *transcendental basis* of human beings possesses as a necessary result.

We must not believe, however, that this higher power of perception readily embraces that of "seeing;" there are men who have a capacity for detecting the presence of metals, because they produce in them peculiar sensations. Accounts of such instances are found in the works of Kieser, Kerner, Zschokke, and others; Perty gives the case of a hospital-director of Voss and of a peasant Aymar ("Mystical Appearances," pp. 30-34): the first could detect some time after their departure, the presence of certain people, and could even point out the chairs on which they had been sitting; Aymar had the power of finding springs, and was once able to help in the discovery of a murder. Denton, who has written a powerful book in three volumes, on the results of the high state of sensitiveness of his wife and of one of his children—"Nature's Secrets, or Psychometric Researches" (Boston, 1873)—narrates among other things, that a piece of an elephant's tooth, about the size of a bean, which was found in California under twenty feet of lava, and was brought by three persons, sufficed to give his son visions of a herd of elephants and a volcano. He acknowledges the possible influence of the persons present, though he has known many instances in which this was not possible. We will later on discuss how this sensitiveness may itself be developed, and on what it depends; at present we have only to deal with facts. This superior power of perception is sometimes developed spontaneously in peculiar cases, or in circumstances of danger, as not infrequently we find reported in the papers. But even in ordinary life, our thoughts may be influenced by these second supernatural or supersensual powers of perception. This influence may be made more or less available, as I have instanced in my "Daybook of a Philosopher," in the case of three historical personages, namely, Swedenborg, Jacob Böhme, and Kepler, and I could bring forward hundreds of other examples.

An influence of a transcendental nature may be apparent without any vision or act of clairvoyance, especially in the case of poets and musicians. People call this among animals "instinct,"—among men it is termed "inspiration." The ex-

pression "inspiration" presupposes something which inspires. Priests ascribe it to a Divine origin, spiritualists to the spirits of the departed; the materialist must therefore appeal to the pleasures of the table or the effects of wine. I have never found the thought expressed, that inspiration is brought to light, when the transcendental form of perception or consciousness triumphs over that of the normal. It is shown, however, unquestionably through all these phenomena, that man possesses innately a faculty of perception, which far surpasses that communicated through our known organs. It is further certain that these faculties are developed the more easily when consciousness slumbers, or when the cell-organism is in an abnormal or unhealthy state. That this last assertion must be accepted, is clear from the fact that these faculties disappear when the general health, or that of some special organ, regains its usual state, as was noticed, for example, in the case of a lad (I think a Saxon) who, when affected with defective sight, was often able to read concealed writing, but after a successful operation lost this faculty.

We shall, later on, be convinced that these faculties are not confined to a state of passive perception or sensibility. While, however, we cannot conceive of motion without corresponding organs or means, and as we are accustomed to call the instruments of perception and sensibility "organism," so we will without prejudice, call the instrument for the production of that perception and sensibility through organism not known to us, by the name of "Meta-organism," which is almost identical with the "Ästral body" or "Spiritual body," the "Soul" of the ancient mystic. Schopenhauer and Hartmann put for this the common idea, which has scarcely any meaning, of "will" or "unconsciousness," which not only affords no explanation, but puts a stop to any further inquiries. When, later on, we speak of eyes or hands, in the sense of metaphysical organs, we wish to impress on the reader, that it must not be understood to be the retina of the eye that sees, nor the physical hand which feels. To make use of a halting comparison, we could say that the natures, which are able to make even a very imperfect use of their "meta-organism" are, as compared to those in a normal condition, similar to a man who has opportunities of using the telegraph, the telephone, or the telescope, compared to one who has never either possessed or heard of such instruments.

Most authors who have written on this subject, call the absolute power of the soul "magic, psychic, or magnetic power,"

without further explaining it ; men in old times called those who possessed these supernatural powers "magicians;" we have no need any more to make use of such expressions. We shall be soon able to discern the perfectly natural cause of these supernormal perceptions. The reader, however, must keep distinctly separate the vision (or the picture) from the fact of the influence or sensation ; the first is not by any means identical with the latter. Influences always exist, but they do not always prove the presence of sensitiveness. We have not always a conscious idea of the latter, and this corresponds still less frequently with the influence. Our task will now, therefore, be to approach nearer and nearer to this transcendental basis by all the means at our command, because in it the riddle of our being is involved.

Those of my readers who are not contented with the scanty examples here supplied, can find a fuller treatment of the subject in Du Prel's "Philosophy of Mysticism." Du Prel lays the difficulty on the removal of the source of sensibility and consciousness, whereby different forms of perception become possible ; he comes, in consequence, to the conclusion that a transcendental subject must be inherent in man, because only through this supposition the changing manner of perception can be explained. I can only wish, that in the interest of inquiry, Du Prel may devote as much attention to the problems, which will occupy us in the following chapters, as he has done to the transcendental faculties of perception, we have treated of in this chapter. Through his recognition of the "'intelligibel' subject" in us, which is not concealed by the natural "ego," because the first is prominent over our consciousness, he has the right key in his hand—*in hoc signo vinces!*

CHAPTER II.

THE MANIFESTATION OF THE TRANSCENDENTAL BASIS BY MEANS OF OPERATING AT A DISTANCE.

WE have learnt to recognise things, which contradict the usual tendency of our observations by our senses, and which infer undeniably an inner power of perception. There exists therefore in the human form a something, which is capable of feeling and perceiving in another way than by means of the senses; only thus is it possible that men should see and narrate things in the form of dreams or visions, which must be acknowledged as real through the evidence of fact; which cannot be denied, on account of the corroboration of accessory circumstances, and yet which are inaccessible through our ordinary senses. Men of learning, who are accustomed to think for themselves, like Schopenhauer, have never doubted these facts.

The question now arises quite naturally, "Can the essence of the human body, evinced by means of such perceptions, only operate passively, and not make itself known by some active means? Is the dual nature of man able to make itself apparent only by a supersensual perception, and not by a supernormal effect or influence? We have organs for impressions and movements, and we have sensitive nerves: should not this disunion or severance likewise extend to the transcendental part, whose sensibility we have already learnt to recognise?"

The history of all times and peoples answers emphatically "Yes!"

Formerly, though perhaps not always rightly, the power of acting or influencing at a distance was attributed to magicians, students of the black art, witches and adepts; later on they called it magnetising; and in our time, through the public appearance of Hansen, it has become an ordinary every-day affair, as up to this time the exhibition of this power was confined to the secrecy of private circles. Those who published accounts of it were either ignored or laughed at. Still

worse fared magnetic healers, who were put in prison as quacks, being without diplomas, even though they performed wonderful cures ; it is only the official man of science who has the right, by means of his incapacity, to send his patients to a better world without being punished. Things would perhaps even yet be in the same condition, if Hansen had not had the opportunity of displaying his powers in large public buildings. The public flocked to see him, ready to face the persecution that awaited them, till the ever-sagacious police stepped in. It was no longer, however, a case of complete silence. Since that time I have published a pamphlet about Hansen ; while numberless Vienna papers did not know how to protest sufficiently against this frightful, this notorious imposture, and as my pamphlet was soon out of print, I will now bring forward and complete the explanation that I before advanced.

There exist men, who live in the erroneous opinion that they know and understand everything ; therefore what at first sight they cannot comprehend, they declare conveniently to be impossible, and the facts or narration of the same to be a fraud. This kind of men forget, or more probably do not know, the saying of a learned man—I think the mathematician Gauss—that if a book is thrown at a head and a hollow sound is heard, it is not always from the book, but more likely from the head, that this hollow sound proceeds.

Then there are men who understand scarcely anything, and therefore have a particular partiality for the incomprehensible. They find a satisfaction in it from the fact that others, whose superiority they cannot deny, cannot with all their Latinity fathom it. We need only call to remembrance, as regards the first class, the blunders of scientific men in respect to the systems of Copernicus and Ptolemy, the telescope, meteor stones, luminous matter, caloric, etc.; with regard to the second it is not worth while wasting our time upon them ; it would be but a waste of our “ malt and hops.”

In order to form an *objective* opinion on this power of the will to operate at a distance, it will be necessary to make some remarks on the subject of gravitation, light, and heat, so that the reader may arrive at the conviction, that these powers of nature are neither more nor less wonderful than Hansen's performances, and that they all stand in close connection with one another. We are accustomed to the first, and therefore do not trouble ourselves much about them ; the power of the will operating at a distance is seldom presented to our expe-

rience, and the consequence is that it seems very surprising and difficult to understand.

Most people think that when they have advanced something in explanation of a fact, the matter in discussion is exhausted. Electricity, magnetism, hypnotism, gravitation, attraction, psychic force, etc., are often names used for things, which are quite unintelligible, by the means used by these "enlightened" people, who imagine all the time that they have completely mastered the various subjects. We do not intend to concern ourselves with the question, whether the performances which set Vienna society in commotion were a fraud or not; but will speak of the explanation of such phenomena in a purely objective manner.

It can only be a question of fraud, when these phenomena are brought about by collusion; if they are proved to be the result of a species of "operating at a distance," they are no fraud, but a physical problem to be unravelled. And it must be acknowledged that a single incontrovertible fact has as much weight as a hundred. If also Hansen had not previously been in Germany, but had only commenced in Vienna,—even if everything that was exhibited in the Ring Theatre had been proved to be the work of an impostor, such unassailable results as those that took place in the private circles of Vienna, suffice to demonstrate the reality, as well as the possibility of his effective power, whatever the kind of power may be. Allowing that Hansen really possesses this power, it is a curious matter of taste that he should exercise it in private saloons, and yet perform fraudulently in the public Schottenring! Thus to localise fraud exclusively to the Schottenring and to the *séances* at the Börse, may be an easy method of arriving at a conclusion, but cannot be a sensible one, since we must not forget that one well-authenticated case is of itself sufficient proof. If Hansen, after the loss of his power, was able to replace it by fraud, which indeed I do not presuppose, nothing could alter the truth of earlier facts.

If I fasten a stone to a string and swing it round in a circle, the stone cannot escape so long as the string does not break, for it is held fast by the string. Our earth in the same manner is held fast by the sun, and the moon by the earth; we are assured of that by our eyes, which, however, are not always reliable. Still more, the correctness of our calendar bears witness to the regular course of the law of gravitation, not to refer to other proofs, arising out of astronomical laws.

Kepler, Newton, and Kant have recognised this invisible "string," and spoken concerning it very decidedly. (Professor Zöllner has collected these passages and turned them to account.)

Now arises the question, where and what is that "string," which holds fast our own and all the other planets, which is never broken, even though it may cut through another of the heavenly bodies, and which yet is invisible? Can we assert anything concerning this mystical band of union? We can say one thing about it, and that indeed in the first place, viz.,—that these cords with which we are connected to the sun, strange to say, consist of many threads, of which they are composed. We know indeed that attraction results in direct proportion from *masses*, which is shown not only through astronomy, but also from the movement of a pendulum, in the neighbourhood of mountains; the attraction of matter, indeed, results in direct proportion to the quantity, and in inverse proportion to the geometrical square of distance. No one will therefore doubt that the half of the sun would only have the half, and the thousandth part of the sun only the thousandth part of its power of attraction; with the help of Kepler's and Newton's laws, we possess as many authorities for the truth of our position, as there are planets in the solar system.

If, however, each kind of matter attracts in proportion to its quantity, it follows that each atom of the sun reaches to the earth with its power of attraction, because the increase in the number of atoms does not lengthen the cord, but is only able to strengthen and thicken it. It follows from this that the atoms of which my body is composed likewise reach to the sun—not, it is true, like a silken thread, but in their giving out of force, though the massiveness of the sun may not be notably influenced by them.

The law of gravitation, or the operation of matter upon matter (as one is accustomed most unphilosophically to express it), proves also, that when men enter a room, the mutual development of force, constituted through countless billions of atoms, compose in due form a net of these imaginable threads. In spite of these countless sources of development of force, we are sensible of none of them—and yet! we *are* sensible of them, *for we see one another!*

Let us examine for a moment the word "see."

The scientist is always accustomed, when he discovers a power or force, to accept and search for some substance as its

conductor or cause, because this seems the most convenient method, and does not overtax the understanding. So it arose that at first, in order to explain the effect of light, men believed in light as a positive quality (the theory of emanation). Soon after, they became convinced that it was only a question of vibration (theory of undulation). It was just the same with heat: here also we are told that we have only to do with vibration, that by means of simple motion and friction we can open up inexhaustible sources of heat, because we have only to call vibration to our aid. To the question, what it is that really does vibrate, the scientist has his answer quite ready (naturally of course a "stuff")—"æther." What, however, is æther? No one has ever seen, weighed, or found it. The scientist gives to this thing of his imagination all the qualities of which he is in need; and changes them according to the use he wishes to put this "stuff" to; in one word, he hypothetises a "stuff," and gives it without more ado, all the qualities necessary to the completion of the connecting links of the phenomenon. And it is just the same with this bantling as with light and heat "stuffs"—it is (at least according to the received theories of light and heat), not only superfluous, but an aggravation of the difficulty; this is not the place, however, to prove this. It is the same thing for our position, whether the vibrations proceed directly from an æther, which no one has proved, or from *that invisible cord* by which the heavenly bodies and all matter are attracted.

Under all circumstances, it is a well-established fact that wherever light, heat, or sound exist, vibrations must also be present, and that vibrating lines of power or threads (whichever we like to call them) will be found likewise. We will call them in future *lines of vibration*, and every one is at liberty, according to his taste, to consider them as æther, atoms, rays of the unknown, etc. That such lines of vibration *must* be present, however, is shown by the power of attraction of matter through space, and by the phenomena of light and heat. Everything that we can perceive with our eyes, is either direct or reflected vibration, for which we may thank our conceptions of form and colour. We perceive a light-vibration at a considerable distance, that of a fire much farther off; a volcano operates still farther, and the radiant matter of the sun at a distance of twenty millions of miles, not to speak of the tremendous conflagrations of the fixed stars. If I make my eye more sensitive through the aid of a telescope, which is done by collecting the rays through a lens and concentrating them to one point, then I am

able to see apparently farther, or the object is brought nearer ; with a lens of twelve inches one can increase the size of anything 1,600-fold, with one of twenty-six inches 6,000-fold.

A more complete confirmation of the necessity of these lines of vibration cannot be afforded than that given by the spectral analysis. Every element has its own spectrum ; even the aggregation of forces which lie outside our solar system have their own signs. Something must evidently extend from the sun and the stars, and *it depends only on our senses or their acuteness*, to be sensible of these vibrations in some manner.

The reader should hold fast to this assertion, as the key to the explanation of many wonderful phenomena. We cannot see the more distant fixed stars with the naked eye, though we can with a good telescope ; again, we cannot determine their component parts by their light ; if, however, we make use of the prism, we can at least say if any kind of *nitrate* is contained in them.

And now we are in a position to make an actual step forwards.

If I make a movement with my arm, the movement meets the reflected rays of the eye of a man advancing towards me. There are millions of vibration threads, which change their direction. Should, however, the advancing man turn his back towards me, the calves of his legs would not receive the impression, although they would equally be towards me ; it is the human eye only, which is finely enough organised to be sensible of the rays, and only the human intellect, which through the operation of reason, gives an opinion as to the operating force or object—which opinion we incorrectly designate an “idea.”

We have now three factors before us : the presence of the vibration threads, the quality of the celerity of the vibrations (longitudinal and transverse), and the *faculty of sensitiveness*. A piece of wood or a house may be burning, a candle or an electric light may give light, and the rays or the vibrations may reach my eye or my hand ;—in all these different instances we shall find different ways of operating.

I must give yet one more preliminary consideration.

Sound will likewise produce displacement of the air, by means of vibration, equally whether it is an organ, the strings of a violin, or the human throat that causes it. The higher the sound, the greater number of vibrations go to a second ; we have a scale of from thirty-two to so many thousand vibrations to the second. It is true that all men possess a vocal organ, but powerful tenor voices are very rare ; I bring this

forward in order to show that we all have this faculty of Hansen's in a certain innate manner, but that such a development of the same as Hansen possesses is as rare as a fine pure tenor voice.

No one can now suggest the possibility that each act of our will can put in vibration, or otherwise affect, these lines or threads of attraction (whose conductors we ourselves are, as the sun or the earth is); it is true that the will or the nerve power in living force is capable of displacement, which has been already proved. We use this power in the movements and exertions of our bodies, and are obliged by means of nourishment to give heat and renewed elasticity to the machine.

If we now admit that Hansen has greater power to bring these *vibration cords* into play than others, and at the same time that some people are more sensitive than others, we stand in the presence of a wonder not greater than that of gravitation or of the vibrations of light and heat, which at the distance of millions of miles act upon the human body.

There are delicate people who are sensible of the influence of a touch or a pass, which would be quite without effect upon me. Those who have no experience about such matters in their own case, or that of others, have no right to offer any opinion. We are easily sensible of the warmth proceeding from a person approaching us—even without contact;—we only need a greater amount of heat or more sensitiveness to be aware of the same at a greater distance.

Hansen causes people to become rigid. This is without doubt a condition which may also arise through illness or by being wounded. It is an interesting fact that Hansen is able to produce it through the power of his will alone, or by passes.

This is a subject fit for the discussion of molecular physicists, pathologists, and physiologists, before whom it has already been laid; the audience in a theatre, or the reporter of a newspaper, are certainly not the proper judges. It is an open question if the same results could not be obtained by physical means.

The extent and aim of this book do not permit of further suggestions. It is a fact that some of these performances of Hansen's (such as the lifting a heavy man on the outstretched feet of a weak one) have been prearranged and attempted without producing similar results. If Hansen were capable of paralysing the muscles of the feet, it would not be more

surprising if he could succeed in the same way with the brain ; for it has long been known to be possible to make persons unconscious and without sensation, and to produce dreams through opium is unhappily very frequently done by Asiatics. The strange part is that these things are actually performed by Hansen by the simple power of the will. And not only Hansen, but many others, are capable of producing great effects through their will-power.

I will pass over without notice the experiments with the Chemnitz professors, which Hansen undertook with certain individuals. Sometimes the following experiment is successful,—viz. : That two people hold a third by the hand, who with bandaged eyes, after some minutes, will perform what the others had previously agreed that he should do. The number of such impressionable individuals is very great, especially among females. The ready objection, that assistance is given by pressure or look is only of value when it deals with the question of direction or place, or of the acts of sitting, standing, or kneeling. I cannot, however, holding a person's left hand, cause him by mechanical means to perform any action with the right.

Now let us see what is proved by these experiments.

That the will of two men can influence the muscles of a third ; but Hansen possesses the power of performing this *by himself and without direct contact*. It is self-evident that those who are engaged in the experiment must refrain from giving mechanical assistance, only exerting the will to influence the blindfolded person ; in the same way the latter must give himself up to the unknown influence,—since, if he is firmly resolved not to move from the spot, or is predetermined in his own mind against the probability of success, the experiment is scarcely likely to succeed. If several people join hands and form a chain, vibrations often result, which are communicated even to objects, such as a table or a chair. Still with regard to all these experiments, design and a firm will must be used, as in the case of the telegraph it is necessary to employ the proper conducting wire and the electric battery. It is well known that a steadfast gaze has often caused the person looked at to turn round. These are certainly extraordinary phenomena ; but after what we know of the change of operation of matter itself at so great a distance, without the aid of Hansen we are thrown back upon invisible vibration lines or power-energy, in which alone to find the conductors and means

for this power. It may appear strange that Hansen should possess such an unusual gift, but, as we have before remarked, it can be compared in its rarity to a pure strong tenor voice.

How then in the ordinary course of things do we communicate our will to other people ?

We produce vibrations by means of our throat ; and through these vibration threads we telegraph our will with the aid of the tongue, the lips, and the chin. These vibrations reach the whole body of the other person ; but it is not his knees, but only his ears, which are finely enough organised to catch the vibrations, which his understanding changes into sounds, and so through the understanding and the reason the vibrations become the means of communicating the will.

How does that act in the case of Hansen ?

The cords of attraction or vibration lines of matter apparently connect two people ; the will must certainly exercise an influence over these cords and make itself felt in them ; it now only becomes a question whether the influence of the will on one side is strong enough, and the sensitiveness on the other side is sufficiently great, for the "telegram" to be communicated. Of what development the strengthening of the vibrations and the sharpening of the organs is capable, the telephone is a witness. That is almost the picture of the action of *communication*.

Now arises the question from whence the power comes, which makes the magnetised person to do what the magnetiser wills him.

In the first place I answer that not everybody is obliged to do what Hansen wills them, there being only a proportion that *must*. I have given an account, in the second volume of the "Prejudices," of my first meeting with Hansen, in which I narrated that I experienced myself the influence, although Hansen had said nothing about it ; my will, however, was and is strong enough to withstand the influence.

I answer further that through the ear we often receive results of will power, and can communicate them to others. The crowning argument is that in the same way that stronger hands of flesh and blood can master those less powerful, so stronger vibrations of these metaphysical threads are capable of doing the same thing.

The reader must for the present rest contented with this answer ; for to go deeper into this subject without more preparation is beyond my power, since it consists in the upsetting

of the prejudices of common sense, which prejudices consist in properly understanding that our perceptions of sense and matter, our idea of space, even our personality, are of a normal kind, and they certainly have some foundation in fact.

The reality which lies at the foundation of the natural world was cautiously christened by Kant "*Ding an sich*,"—a self-existing entity, about which, according to the judgment of many, especially those of the English and French school (Auguste Comte and Herbert Spencer), one can know absolutely nothing ; this, however, is partly an over-hasty assertion, partly a prejudice.

We do not know *what* "a thing of itself" is, nor *whence* it is, but *something* we can say about it, some predications we can give as to this unknown quantity (at least in respect to human beings).

We must be satisfied with holding fast to the idea, that we have to do with no *fluid*, which Hansen pours, as it were, out of a bucket, and which this hypothesis upsets in the same way as, in its time, the development of heat through the bore of a cannon threw overboard the theory of "heat-stuff." We must not accept the "emanation-theory" put forth *bonâ fide* by magnetisers, but must hold fast here to the theory of *undulation*, which better expresses the principle of the conservation of force. *Entia præter necessitatem non sunt multiplicanda*.

The vibrations through which the magic will works, and the seer perceives with the eye what is invisible, act upon the same mysterious threads on which the stars hang, which are traceable in all phenomena of light and heat, and which fasten us by the feet to a revolving and flying ball. It took men several hundred years and much trouble to believe in this last trick, or artifice, but with time they succeeded !

Because men of science deny this power of the will, and in spite of the testimony of the Grecians and Romans, in spite of numberless writers in every age, in spite of Mesmer and others, go on denying it up to the present time (with the exception of those German savants who tested Hansen), it does not, therefore, follow that this will power does not exist ; they will recognise it in the course of time, just as they now recognise the meteoric stones, whose existence they so obstinately denied and fought against, with the same weapons which they now direct against Hansen.

Those who are acquainted with great authors, such as Newton, Kepler, Kant, or Liebig, not through the daily papers

or the weekly or monthly reviews, but in the original, know how cautious and discreet they are. The scientific small change with which the book-market is inundated, is, however, neither cautious nor modest, and spreads abroad scientific fraudulent explanations, quite forgetting the fact that there only exist mathematical and logical impossibilities, and that experience is her own judge, and is subject to observation. We are astonished at the operation of the will outside of the organism ; do we know how the will inside of it acts upon the muscles ?

We know that a section of the nerves under the microscope is just like the submarine cable ; we know the conductor—but nothing further. If one of your “enlightened” men were only in the position to inform me how our *ideas* come into being ! He can follow the vibrations as far as the ear, or into the eye ; he can even describe the nerves which proceed from them to the brain ; there, however, they are lost, and all our science comes to an end. We know the attraction, can measure the power or capability of the attraction, but how the will acts upon it, how man thinks, determines,—that we do not know. Our “enlightened” men have no wonder to spare on it ; it is a matter of daily occurrence, and they have never considered the question. It is somewhat difficult to realise the darkness of a room if one does not go into it. The *incomprehensibility* of the phenomena, which Hansen puts before us, is certainly no reason that we should conclude they are the result of fraud or collusion, because every one has much in himself that is incomprehensible ; a thick-headed person, however, does not always notice this incomprehensibility.

We know that illness, injury, or an abnormal organisation often throws more light on human nature than a healthy condition of body, and men have gone so far as to put poor living animals to all kinds of martyrdom in the interests of science. When, however, rare and most instructive exceptional cases in human beings offer of themselves, we make no use of them ; we will not trust our own eyes, and not only Hansen, but many thoroughly honourable and deeply-learned and scientific people are stigmatised as impostors and dupes, in order to leave no opening for a possible explanation.

Men should enter upon the inquiry of such phenomena in an objective manner, test them, or, what is still better, have them tested. For I in no way share the opinion of those who desire to see everything with their own eyes, because I think that outsiders can often see things better, and no one can be ex-

perienced in every matter; I like the experience of others, while at the same time I prefer to think for myself, and would make this privilege over to no one else. I do not choose that professors should think for me, but I willingly leave to them experiments, which belong rightly to their own department. Our "enlightened" men do just the reverse; they will see everything for themselves, and are not in a condition to fulfil all the requisites of such experiments; on the other side, they blindly accept the dictum of professors or reporters, which is certainly a very grave mistake. The professor has often grounds for his opinion, but is one-sided, the newspaper reporters are many-sided, but very superficial. The best guides are a good book and one's own reason.

The experiments of science, particularly those relating to astronomy, optics, and spectral analysis, have demonstrated the necessity of accepting vibrating lines of force in reference to matter; we cannot, however, understand them. When two men are acting upon one another, the co-operation renders the power stronger, and this effect is the more powerful the nearer the bodies are to each other, while the centres of force of the atoms constituting it are moved. Different organisms are, however, very diverse in relation to their active and passive conducting power, which is shown in the case of abnormal organisations. Hansen belongs to these, possessing, as he does, an abnormal organisation. He is, however, neither the only one, nor the first, nor the last who has this faculty.

When these "enlightened" men try to hinder presumed "impostors," be they magnetisers or clairvoyants, in the interest of "enlightenment" they generally find themselves in the wrong. The explanation has nothing to fear from such experiments; whose trial does not lead to the stool of repentance, as some apostles of enlightenment fear or assert, but quite the other way.

No one doubts that a powerful man can with his hands force another to do many things. Hansen is to be looked upon as a man who possesses farther reaching fingers than others, or, more correctly, their invisible lengthening has more power in Hansen than in others. For the effect of this lengthening reaches *every* man and *every* atom. To determine the result there are the three factors: *quantity and quality on the side of the operator, capacity of sensitiveness on the other side.*

These experiments are at the same time very instructive and very stimulating, but neither mysterious nor wonderful, and least of all are they impostures, since we have not to deal with

new *forces*, but with a new *application* or development of known or rather existing forces.

Schopenhauer was one of those rare mortals who, free from the cares of existence, with neither wife nor child, could devote his whole life to intellectual study; and those who know all his writings are perfectly astonished at the extensive reading of this man. This same Schopenhauer considers all those who are unacquainted with the phenomena of magnetism and somnambulism as ignoramuses. When we think of all that he read, of all that Kant thought, of what results have been obtained in the domains of experimental physics by a Weber, a Crookes, and a Zöllner, and when we know how these men behaved in relation to unusual facts and circumstances, the scientific wrath of our "enlightened" men makes rather a comic display.

Do the generality of men, however, allow themselves to be convinced? According to my modest opinion, only very few! For that presupposes an independence of thought which few possess, most men adopting the ideas of others, with which they are furnished like coats and shoes, and conform to the *fashion* of the time. Examining the phenomena of magnetism and of clairvoyance, they consider *mauvais genre*, and that is enough. They would thereby, they think, forfeit the scientific prestige of cultivation and enlightenment! Oh, heavenly simplicity!

What is understood by magnetism in ordinary life extends, however, further than what is seen in the performances of a man like Hansen. The magnetiser has the power, in the case of certain individuals under his influence, of producing a deeper sight or vision outside the senses, which is called clairvoyance. This has really given opportunity for a great deal of fraud, because a so-called clairvoyant, whether magnetised or not does not always see clairvoyantly, but sometimes naturally, just as we have dreams now and then, which correspond with actual events or circumstances, but as a rule they are simple nonsense.

If Hansen, for example, should produce clairvoyance in a person under his influence, such a fact would be only conceivable under the supposition that some "*intelligibel*" subject outside the senses, and capable of observation, lay at the foundation of the sentient human being,—an opinion which Kant and others are well known to have shared. This "*intelligibel*" subject we have already, however, found in the two first chapters; the subject of our dreams and visions has now and then a super-

natural sight, a supposition of clairvoyance, and numerous doctors narrate of their patients that such clairvoyance, if rare, does occur. In this manner the experience of one confirms that of another.

According to Schopenhauer the "omnipotence," according to Hartmann the "unknown," is what the "*intelligibel*" subject represents ; and this presents no difficulties for certain individuals. Only to such as can believe in the self-development of a lump of albumen, and are thereby satisfied as to their causality, do such phenomena appear very inconvenient ; because in the first place their perceptions cannot be brought into accord with them, and, therefore, new labour must be required ; and in the second their blunders are thereby brought, as it were, under a magnifying glass, and become perceptible to the less cultured. As long as the "mystical" was only a matter for pastime in saloons, they could hide their heads under their wings ; this is, however, no longer possible, now that it is brought before thousands every night in full daylight.

Assumed enlightenment has happily come to the conclusion that public opinion is sufficient, not only for deciding cases of criminal law, but for higher tasks of moral principle. If these two stumbling-blocks can be happily avoided, one can sail on the ocean of egotism regardless of consequences ; and if higher natures are the exceptions in this respect, it is instinctively and from right feeling that this good results. The "enlightened ones" have a motive for this way of treating the subject, because their horizon extends no farther than the phenomenon "ego." They take the limited scope of their own intellect for that of the world, and when beyond this limit something stirs, they will have nothing to do with it, for it disturbs their illusions, destroys their prestige, and may even cause their gains and decorations which they have bought so dearly to vanish. *Hinc illæ lacrimæ!* The police are already disarmed, nothing remains but the system of hushing up, and the *wrathful terrorism* of the "enlightened," with the war-cry *Imposture*.

These weapons already begin to miss fire, which is not to be lamented ; for with the modern opinions of the world, short-sighted egotism will at the same time be laid in a well-earned grave.

Unfortunately this terrorism is sufficient to hinder some professors and doctors from examining into the matter themselves, when, as is often the case, they have not much courage and no independent position ; for the first may lose his scholars,

and the second his patients, through the ruling voice of the public. In Germany this is not the case, at least in respect to Hansen ; since the professors in that country, and not only in Leipzig, seized every opportunity of making experiments, which they continued to do later on without Hansen. Only those indeed can give their opinions frankly on these phenomena, who regard popularity and scientific prestige as worthless, and admittedly mixed up with change and error, just like any other human opinions.

This terrorism, which in its time the priesthood likewise exercised, and even now exercises when it is able, is easily understood. We have ever-increasing signs to tell us that there remains much to be unravelled; earnest-thinking men exist, who seek out the physical connection of these phenomena, and who draw conclusions from them. Only think of the position of those who speak to-day of *impossibility* and *fraud*, when these new theories are accepted generally. A person may be in the wrong, and may through experience come to a knowledge of his errors,—that is the common lot of mankind. But the two words *impossibility* and *fraud* should never be used. It is a fact that men now hear, see, and read all kinds of things ; the situation begins to be ominous ; in one word, these gentlemen begin to *smell a rat* ! Nothing remains to be done but to consider their awkward position as well and as far as it goes, at least *ad dies vitæ*. This is as yet still possible. I remember as a child seeing every now and then in small Hungarian towns and villages old men going about with their hair bags all their lives.

In conclusion I will just remark that when clairvoyance arises of itself, its effects are harmless ; when, however, it is called forth by the will of the magnetiser, it is a dangerous faculty, which may produce bad consequences.

The circumstance that Hansen never attempts anything himself proves plainly *that he is no impostor*, because charlatanism and fraud under such conditions are the easiest things in the world, and the most profitable. I feel it also my duty to state that Hansen has always been ready and willing to be made use of for scientific aims without remuneration. That he should give other representations is scarcely to be wondered at, since science did not undertake the care of his existence. I think that this manner of proceeding demonstrates clearly and decidedly that he has nothing to fear from the light of day. The phenomena of magnetism—I use the term without endorsing it—are as old as mankind itself, and are no imposture ; which

does not prevent the fact that with it much imposture does take place.

A year after Hansen's exhibitions there were so many magnetisers and magnetised persons, that nothing further could be advanced against the facts, so obstinately denied by the scientific opponents,—only they modestly gave the thing a new name, and called it Hypnotism! Why a fixed gaze should in certain favourable circumstances turn so many people into seers of visions or clairvoyants, or why another will should by means of certain preliminary passes completely subjugate them, is not explained, however, by a new name. Still, the new name was necessary, in order to cover the weak point of the scientists; since the same facts had been declared in scientific circles to be an imposture, these good people could not own to such a palpable error; so they let the old ship go out to sea under a new flag.

The *Neue Freie Presse*, in Vienna, had been among the most violent in denouncing Hansen as a swindler, and was obliged now to confess that it had been over hasty. If Hansen were the first magnetiser, it might be passed over; but the phenomena themselves are as old as history. Greatrakes performed in the seventeenth century more of such supposed wonders than all the rest of the apostles put together.

If my assertion is correct that there is such a thing as operating at a distance (*Fernwirkung*), which is already shown in principle by the law of attraction of masses, there is no further difficulty in recognising in the magnetic passes the well-known healing power *par distance*, and in the same manner in declaring subjugation of the will to be a physical compulsion through the hand or the will from a distance. The magnetiser, according to Cahagnet or Szapary, was able to place certain individuals, the so-called Somnambulists, in a rigid or cataleptic state, whereby the "intelligibel subject" became partly free; and so the higher form of consciousness was able to come into play.

If then it is taken into consideration that a man by the simple power of his will can render any other devoid of sensation; that he is able to constrain him in every movement, even every idea; that he also, to speak shortly, can without physical contact take possession of another,—it is clear that the physical body is not the Alpha and Omega of human existence, but that a metaphysical basis or essence, a "meta-organism," must exist, which is able to act independently of the senses. And so we find once more a confirmation of the opinions

advanced in the earlier chapters. The inner essence of the human being has not only another manner of perception, outside the senses in relation to space and time, but also another sensible, imperceptible way of operating.

It is a fact of great importance that the influence of one man over another at a distance even of miles is not hindered, when the sensitiveness through frequent exercise is increased, as is instanced by so many physicians, as well as in Zöllner's experiments with Hansen. This increased sensibility and influence show us (though perhaps only in misty outlines) the capabilities in which the "intelligent subject," freed from the corporeal body, rejoices; the powers of perception increase, and the barriers which limit our ideas of space fall away. One might almost say that the senses of touch, taste, and smell demand immediate contact, and that the eye and ear are subject to the three dimensional forms of perception (in consequence of the influence in inverse ratio to the square [*Quadrats*] of the distance); but that the "intelligibel subject" stands in a direct connection with the three dimensional forms of perception beyond the outside world. We will, however, defer drawing conclusions till later on, when we shall have a greater amount of experimental material at our command.

CHAPTER III.

THE MANIFESTATION OF THE TRANSCENDENTAL BASIS BY AUTOMATIC WRITING AND TRANCE SPEAKING.

WE will now discuss two phenomena, in which clairvoyance as well as an apparent action at a distance (*Fernwirkung*), is sometimes to be noticed, and which may be described either as a division of the "subject" into two separate personalities (as in dreams), or as a seeming possession by another will; these phenomena are that of automatic writing (psychography), and unconscious speaking (trance). Most people can, if they have perseverance, witness the first, if not in their own case, in that of some other person, as the faculty of this writing can be developed in many persons. In the earlier ages these manifestations, especially such as occurred in dreams or ecstasy, were considered as Divine communications, and thence arose dogmatic belief and the Divine law, and religious wars; for all of which we have to thank fanaticism. Spiritualists take these manifestations for authentic communications from spirits of the departed,—a hypothesis which seems the more doubtful the more one examines these writings. That these writings, however, in most instances, have an *unknown* origin, and in many point to supernatural intervention, is without a doubt.

The following is a very remarkable instance. When in the country I paid a visit to the well-known Baroness Adelina Vay, and as she was occupied at that time with psychography, I asked her if she could obtain for me a communication from Baron Henikstein, recently deceased, who was a well-known member of the Vienna clubs; I got an answer quite in his usual style and turn of thought, and towards the end of the message the writing became more and more like his; at last the medium wrote the words *dobru noć*, a Slavonian "good-night," which he used *to me especially*, and the signature was the usual abbreviation with which he was accustomed to sign his

notes of hand at our parties of écarté ; he was quite unknown to the medium.

Schindler, speaking of this writing in his "Magical Spirit Life," to which he had devoted much attention, says, "One need only see this highly interesting phenomenon, to be convinced that, as in ecstatic speaking, the use of the tongue does not proceed from the guidance of the soul, the action of the arm accords with the magic life of the soul." Schindler is thoroughly persuaded of the double nature of man, but he is silent as to the causes and results of the same. The assertion that that can only be communicated through the senses which exists in our intellect, is contradicted by experience. This is a fact that is confirmed, not only by dreams and visions, but also by automatic writing and speaking. Notwithstanding this, we are not justified on account of isolated instances of clairvoyance, in endowing these manifestations with a positive value ; it is much more important that men should bring to these investigations unbiassed and common-sense considerations ; this I most strongly advise, and it is sure to produce substantial results.

If a person is suddenly possessed of the knowledge, be it little or great, of something which takes place at a distance, or if he gives an account of things, about which from his own experience he can know nothing, he exhibits a faculty which is not to be explained through the normal or natural side of our nature. It is, therefore, as much a mistake to ignore the wonderful nature of the *phénoména*, as to accept these manifestations for current coin. Spiritualists appear to me like people who, standing by a piano playing of itself, are all ear for the bad music, and do not consider that the piano gives out sounds without being touched.

Since this work does not deal so much with the explanation of these manifestations, as with the demonstration of the assertion that birth and death are only a change of form of perception, I will confine myself to the following general observations.

It must be conceded, in the first place, that in relation to the subject of these communications, a certain analogy exists between it and that of dreaming. They contain silly or dramatic notions, and here and there traces of a higher kind of perception appear. Concerning their mechanism only four kinds of motive power can be imagined. Either the writer uses the pencil like any one else, and *consciously* is guilty of fraud, against which, in many instances, not only his personal character, but

also the subject-matter raises an objection ; or, in the second place, the writer acts unconsciously and without will ; he is in the position of a sleeper, and the answers arise out of his transcendental perception, or the consciousness of those present ; or, thirdly, his *brain* and imagination are acted upon by some foreign metaphysical influence ; or, fourthly, his hand is *mechanically* guided by the same influence.

In the three last cases this writing must without doubt be due to some unknown influence, whether acting directly on the muscles of the arm or upon the brain. We know from the ideas which are put forth, at least in many instances, that they *do not* proceed from the consciousness or mind of the writer, though they are often influenced by this consciousness. In the third volume of the "Prejudices," I have compared these answers to the product of two brooks, which have different water and, moreover, a different source, each brook furnishing something, though in differing quantities. The thing becomes the more complicated as each of these brooks may have and has various little streams running into them. Had the product of the representation communicated by our experience a colour, such as yellow, and that issuing from our transcendental nature another, such as blue, while a third, from the intervention of foreign beings, was white, we should see how little was drawn out of the third source (the white), and how much, especially among poets and musicians, comes from the unknown region (blue), even in their apparently quite ordinary conceptions.

If one could enter into our thoughts of such a spectral analysis, lines out of the different centres alluded to would always be found, especially in abnormal natures. The colours could scarcely appear pure ; everything that is derived from our consciousness would have a greenish tint, neither pure yellow nor blue (if we stick to the selected colours), because the brain with its normal experience can as little be overlooked as the "intelligibel subject." In ordinary life the yellow colour has the preponderance, while in the case of poets, musicians and seers, the blue colour comes more frequently to the fore. We might say, after Fechner's striking way of expression, that a derangement of the source of sensation takes place. In this manner it becomes clear how much that is so wonderful, and also so silly and puerile, in dream life, visions and automatic writing, takes place. Neither is it in the least surprising when a clever man writes the silliest nonsense against his better judgment, and *vice versâ*, an ignorant man displays astonishing

wisdom. It must not be overlooked that another measurement for the establishment of the unconscious faculty of the writer must be hit upon, as, for example, in the case of the chemist Hare, whose medium never even saw the alphabet, the answers being given by an index which was set in motion by the table. Added to which, certain individuals have been known to write answers to different persons with the right and left hands at the same time, while they conversed with a third.

In the year 1670 a great number of the children at the orphan asylum at Horn became ill from an unknown epidemic, caught from one of the doctors, the seizure ending in frightful convulsions. At the time it was reported that it was a case of possession. The present state of scientific knowledge points to the probability of some microscopical fungus, which might have originated in the water supplied to the asylum, and to which the symptoms might be attributed, as is the case with fever and cholera, and, according to the latest results of experiments, also in hydrophobia and tuberculosis. In the instance here narrated this seems the more probable, as the children got better when they were removed to other houses. It is, however, possible that the disease might have arisen from another cause, *that the "intelligibel" essence, the meta-organism, became in some measure free and acting*, whereby these phenomena could be observed, as in the case of the Delphic priestesses, magicians, fakirs, and mediums, because from the weakness of the bodily organism the transcendental faculty is capable for a time of manifesting itself. Let us take one remarkable example out of the many which we find in history.

According to the Netherland historian Hooft, the inmates of the orphan asylum at Amsterdam, in the year 1566, were similarly "possessed," as they then called it; only in this case the convulsions resulted in exhibitions of great strength, speech in foreign languages, and direct vision. I will not trouble the reader with further examples, though I can assure him they are to be found by the thousand, and that in recent times such cases have occurred and are still occurring; the last which fell under my own observation was that of two boys in 1869.

Now what really takes place at the present time? At the present time analogous cases are brought about or induced by an act of the will. There are individuals who can place themselves in such a condition, and deliver discourses or answer questions in another voice to their own. As, however, every one is able to do this, it is only the nature of the communications

which can give actual proof that they proceed from an unknown supernormal source; and as in some instances this is undoubtedly the case, it results in causing all the rest to be received as communications of a high order. This trance-speaking is much cultivated in England and America, and is as fertile a source for the confusion of men, as religious delusions were in ancient times, and as among savages they still are. The same problem presents itself in this phenomenon as in dreams, visions, and automatic writing; here and there, however, a trace of real clairvoyance is apparent; but, as a rule, it is only a wild dream or senseless delirium, analogous to the oracles of the Delphian priestesses or the Apocalypse of John; or it is a caricature of their own idea of metaphysics, or mere empty gossip.

The veil is lifted, if one allows that in some instances persons through necessity or vanity sit down, give themselves out as inspired, and make fools of their listeners; that others really in such a state of ecstasy or inspiration hit upon something; that moreover this condition in the case of certain individuals is so far developed that the meta-organism becomes partly free and acts involuntarily, and that now and then a higher form of perception comes to light. That a similar condition sometimes occurs in cases of epilepsy in these days physicians have been obliged to confess.

To the question whether it is not admissible that a kind of possession is really manifested in this way there is a simple answer. That *living* men can exercise such a power over others, and that this power is also a manifestation of a metaphysical nature, is proved in the case of Hansen; if there exist other kinds of beings than those known to us as aggregates of living cells, the possibility of their co-operation is not absolutely to be denied. It would in any case be very difficult to prove the fact that such co-operation in certain instances exists, because (assuming the fact of clairvoyance as proved) the power of the "intelligibel" subject residing in us is sufficient for an explanation. It is not to be overlooked that clairvoyance in unconscious or trance-speaking is more easily evoked than in automatic writing; this is almost self-evident, because in the case of the first, self-consciousness is extinct, while it is active in that of writing. If in illness, or when suffering from the results of some casualty, recourse is had to this source of information, it is to some extent pardonable and to be understood, as in rare cases assistance or comfort has been afforded; but

those are to be pitied who seek high counsels from these communications, or make their actions dependent on them. I must acknowledge that the spiritualistic journals in England, America, and Germany draw most of their spiritual nourishment from these trance-addresses; in consequence of which, the valueless and often ridiculous articles repulse all earnest men from inquiring into these matters, unless they should accidentally obtain information concerning them from those who know and recognise the facts, without being spiritualists. Theories and dogmas awaken no confidence, unless they avoid dragging in such names as Buddha or Plato, Schiller or Gœthe, and attributing to them the most trivial and unworthy communications, which are supposed to be received by automatic writers and speakers.

It is a different thing when people refrain from regarding these things as dogma or as coming from some personality; since the observation of these phenomena leads to the conclusion that it is really possible to obtain automatic writing and speaking, by means of which a supernormal consciousness sometimes comes to light, which is unexplainable unless men really possess an inner meta-organism.

We have found at any rate in these phenomena a convincing proof of the double nature of man. I think, therefore, that the title "The manifestation of the transcendental basis" has found full justification in these three chapters. We are forced to recognise by the experience of certain individuals, that by dreams, visions, in the magnetic sleep and through automatic writing and speaking, a higher power of perception is sometimes developed. We must bow to these facts, and have indeed ourselves the power of throwing some light upon them, the conditions standing, as they do, in intimate connection with the universally known laws of nature.

If the attraction of masses is a truth, which is discerned through the whole universe, it is a still farther truth that the rays of light and heat reaching to us out of the universe are vibrations; it is, therefore, an axiom *that man stands in connection with the whole world, and is influenced by everything that exists.*

The first proposition cannot be contested, because the most exact of the natural sciences rests upon it, and the course of the stars in our planetary system proves the truth of it. The second proposition can also not be contested, because the spectral analysis, in spite of many billions of miles, confirms the diversity of the rays reaching to us.

The spectral analysis gives us more especially a proof, that it only *depends on the sensitiveness of the instrument* to obtain information through billions of miles ; there is no consciousness only when there is no sensitiveness ; there exist no stars for the blind, no music for the deaf. If we do not know everything that passes in the world, the blame lies on our own organisation, not on the want of connection.

These propositions are so evident, that in spite of their importance, any further consideration of them would be waste of time.

Our experience will in the future tell us that in the case of certain persons, perceptions come to light and are followed by results which cannot be accomplished through our ordinary senses and organs ; it tells us likewise that this supersensual capacity is more frequently evidenced when the normal functions are weakest. The conclusion we must come to is, therefore, quite established, that *a second kind of organism is inherent in man*, which possesses a greater sensitiveness than that represented by cells. *(The same is true of the animal world.)*

It is not a question only of this greater sensitiveness of the meta-organism ; that alone does not suffice,—the sensation must correspond with a *picture of our consciousness*, the influence must call forth an idea, if we, as men, would *know* anything about it. As the influence, however, is seldom sufficiently powerful to call forth ideas, it will at most only act upon our temperament ; when here and there it goes beyond that, it will scarcely find a decided material for ideas in our human experience, and, therefore, the pictures are generally only of a symbolical character. As the influence of temperament and of instinct is evident in our doings ; in the same way the symbolism of our dreams and visions is manifested. Schopenhauer says (in his "Will in Nature"), "that men in all times and among all nations have cherished the opinion that, besides the physical outer connection of things, a supernatural one mediates at the same time in matters connected with our existence." This connection might be compared with the telegraph conductor, which possesses a visible connecting wire, and an invisible one, both passing to the earth through the sunken plates.

Men never make a greater mistake than when they go to sleep over important resolutions, or hope, in spite of their inertness, to rouse and quicken their higher powers of perception, or when, by means of prayer or appeal, they hope to excite the attention of invisible powers ; *the conductor is there*, it only needs

for both to work well together through the connecting apparatus. A seeress once gave utterance to the idea that "we send our thoughts out into the universe upon numberless electric lines." Perty finds this absurd, which it certainly is, if we take it literally; but as a symbolical picture it is not so bad. In this wise it is imaginable, that clairvoyance, far-off influence, and even communication at a distance are possible; it is clear that these communications are generally in the form of dreamlike symbolisms, and that a true clairvoyance is very rare.

The truth, and also all the unavoidable fraud in connection with the supernormal consciousness and influence, through our dreams, visions, and the manifestations of so-called animal magnetism, become evident to us in this manner.

The analogy is most remarkable which exists between the phenomena of a state of magnetism (in a physical sense) and that of clairvoyance. If I break a magnetised piece of iron in two, each piece retains the character of a magnet with south and north poles; it is a fact, therefore, that the polarisation of a bar of iron exists in the smallest piece that can be broken from it. If I wish to make this evident, I can find no illustration more apt than that of the molecule of a round form like a nut being converted into an oval or egg-shape. It is known that a bar of iron may be polarised or made magnetic by an electric stream or through contact with a magnet. Is it so wonderful that the displacement in men of normal influence, perception, or sensibility may result from another kind of a supernormal character, induced by passes from a magnetiser, or by sitting with a circle?

There are besides individuals who are naturally magnetic, and who are capable, through an act of the will, of placing themselves in a condition of supernormal consciousness, as I have known in the case of Miss Fowler and others, which is not to be confounded with the thought-reading of a Cumberland, although in some cases even this is not without claims to some kind of an inner perception or consciousness.

Cumberland, some years ago, called himself a medium, but in consequence of his very limited psychic powers, soon gave up his pretensions. Through a concatenation of circumstances, and to answer the purpose of certain not very wise people, he was enlisted under the banner of the anti-spiritualists in Vienna, in the beginning of the year 1884, and made a splendid thing of it, being paid by the simple Viennese 20,000 florins for what they could as easily have obtained in many private

circles ; but it was "the rage," and that was enough for the multitude. The suggestions that the laying the hands on Cumberland's forehead might involuntarily guide his motions, and hints be given him by the eyes, were triumphantly refuted by the fact that his eyes were bandaged, though by a not very thick bandage, that he guessed the thoughts correctly, and that the performance took place in a private circle, where collusion was out of the question. After Cumberland's departure thought-readers sprang up like mushrooms in all directions, some of whom even surpassed Cumberland in expertness. It is remarkable that a young girl, who possessed the power of automatic writing, read thoughts at the first trial, without once, in spite of her different conductors, making a mistake,—a proof that this gift stands in connection with the transcendental side of human nature. Perty was personally acquainted with a Frau von V., who was in the habit of talking in her sleep, and in this condition frequently became clairvoyante ; yet her husband could not communicate with her in this state without taking hold of her hand or foot, without which she did not hear him. This thought-reading must, however, be distinguished from clairvoyance in the true sense of the word.

It is quite another thing, when my ideas, instead of setting the air in vibration through the movement of my vocal organs, and in this manner reaching the ear and brain of my neighbours, are communicated by means of the hand or a wire ; and again, it is quite another thing if I, as Crookes did, should lay my finger on a newspaper on the table behind me, and the person standing before me should give the word covered by my finger, which I myself was ignorant of. In the same manner it must be distinguished from the *second sight* of Englishmen, about which in the seventeenth and eighteenth centuries there was a whole literature written. The inhabitants of Scotland and the Faroe Islands offered most numerous examples of this faculty. Professor Lucas Jacob Debesius, living in the seventeenth century, says very sensibly, that "it is among these people a simple gift of nature" (as we before recounted), and those so gifted were named, on account of their visible forms, "hollow men," as Virgil called them : *cava sub imagine formæ*. The historians of that period said roundly, "They" (second-sighted people) "were designated twofold seeing persons, because they possessed an extraordinary sight in addition to the ordinary one." Altogether many instances of clairvoyance are related of them, and such individuals were said besides to

be able to impart this gift to others, *as long as they themselves influenced them*, which would seem to point to a kind of magnetism.

I hope that the reader already begins to have some insight into my purpose, and that the mystic cloud is lifting. If he will only consider the phenomena without prejudice, he will perceive out of this cloud a beneficial light already streaming forth upon the riddle of our being.

PART THE SECOND.

THE SEVERANCE ("SPALTUNG") OF THE HUMAN FORM.

CHAPTER IV.

THE COMPLETE SEVERANCE OF THE META-ORGANISM FROM THE ORGANIC OR CELL BODY.

THE three chapters in the first part have furnished proofs from experience, that the so-called "astral body" of the ancient Indians, Egyptians, Greeks, Cabalists, and Mystics, is no empty fable, because it becomes evident through our perceptions and actions outside the senses ; therefore it is a logical and admissible assertion, that the activity of the meta-organism is not limited to the functions of sight and hearing, and that, if it exists, it must have other, more suitable organs than those of the eye and the ear.

The farther we advance in the study of biology, the more we become persuaded that the meta-organism has proper organs also in our hands and feet, because it could not manifest itself without the aid of such organs. (In a later chapter we shall give a striking proof of this.) I refer to my "Individualismus," and will now proceed to place the question before my reader through an experience of my own.

I generally enjoy a good sound sleep of from six to seven hours' duration, without moving and without interruption. So it happened one morning that I woke with the sensation, as though my right arm had gone to sleep. The arm and wrist rested upon my right foot, and I possessed no power over them. I had apparently been lying in this position all night. I wanted to bring life back into the arm through rubbing, and as I felt for it with the left hand I could not find it, although I

was sensible of its being there. The room was quite dark ; I sought for my arm and came upon a strange fist like that of a dead person, and as I followed the course of the arm attached to it, it became evident that this strange arm was connected by the elbow to my body, whereby my reason told me that it must really be *my* arm ; and presently I began to feel the usual pricking sensation in the arm lying on my lap. This may have lasted perhaps for some seconds, when I suddenly experienced a feeling as though the arm lying on my lap returned into the one of the flesh, and the severance came to an end. From this it is to be noticed *that I had no command over either arm* ; it was as if the arm of flesh, from which the soul had gone, were dead, while the will with its nerve-power had no command over the invisible and intangible arm. This was certainly a subjective sensation, which I never experienced either before or since, and which is to me, though it may not be to others, a strong proof of this power, and is sufficient in some measure to explain what follows.

The arm of my "ego" was not the arm of flesh and blood, which seemed to me dead, because the "life" had gone out of it, but another intangible arm. (I cannot say *invisible*, because this happened on a winter morning, when the shutters were shut and *everything* was invisible to me.) It is further worthy of notice that this "severance" took place at a time when, through the stoppage of the circulation of the blood, my fleshly arm had gone to sleep. One begins to understand why seers and fakirs prepare or fit themselves by fasting. Now what was a fit state for my arm might be equally applicable for the whole body. Let us examine now the different possible and imaginable relations, in which this meta-organism can stand to its organic body.

The connection of the meta-organism with the cell-body may be thought to be so intimate, that all independent perception and operation is denied to it, and it is absolutely identified with the organic body. Such is man in a healthy, normal condition. There are persons who cannot be magnetised by any magnetiser, whoever he be.

This connection can be loosened so far, as that it may be possible for the meta-organism to have *direct* sensations, and under certain circumstances, to bring these sensations to consciousness in the form of presentiments or symbolical pictures. To this category belong thought-readers, ecstasies, visionaries, seers, somnambulists, etc.

It may, however, also be thought that the meta-organism can operate outwardly, and indeed the activity of the meta-organism both *in* and *out* of the body is to be recognised in several forms.

1. The meta-organism can act with the organic body in the usual manner, as it does in ordinary life; 2. The meta-organism can do the same in an unusual manner for our normal "ego," as in the case of sleep-walking; 3. The meta-organism can act partly independently of the organic body, as happened with my arm; 4. The meta-organism can completely issue forth and leave the body in a lethargic sleep; and 5. The meta-organism can leave the body entirely to a state of corruption; this is the so-called *death* of the human body.

1 and 5 are the normal states, 2 and 4 the abnormal. If this conception is the right one, it will find its confirmation in experience, for it is not to be thought that no exceptions or transition periods find place among the millions of human beings. I can assure the reader that thousands and thousands of cases have witnessed to the fact of the abnormal absence of the transcendental subject from the body. I will limit myself to one example from a foreign source, because it serves best as an exemplification.

A Scotchman, named Robert Bruce, was first mate on board a merchant vessel which sailed to and fro between Liverpool and St. John's, in New Brunswick. While busy with the ship's chart and discontented with the results, he called out to the captain, whom he supposed to be in his cabin: "What do you make it?" Receiving no answer he entered the cabin, and there saw a perfectly strange face looking straight at him. Bruce started back, and finding out the captain, they both went in together; no one was to be seen, but on the captain's table was written in an unknown handwriting: "Steer towards the north-west!" The captain, who at the worst could only lose a few hours by altering his course, steered to the north-west, and came across a wreck. As the boat returned, bringing the unfortunate people it had been despatched for, Bruce recognised among them, with horror, the face he had seen. He made the man write on the other side of the table the words, "Steer to the north-west," and found the handwritings identical. The captain of the vessel going to Quebec related that the writer about midday fell into a deep sleep, and woke in about half-an-hour, exclaiming, "To-day we shall be rescued." He had dreamt he was on board a

ship, sailing towards them, which he described, and everything coincided with his description. If the handwriting had not been there, or if the underwriter Bruce had been asleep, the severance, or the operation of the meta-organism, would not have appeared necessary as an explanation. He who shakes his head over this narrative, may read in the thirty-seventh volume of the collected works of Wieland (Leipzig, 1805), page 239, and he will find recorded that a dying woman said smiling, "Now it is time that I go and take leave of Pater" (an old friend); she fell asleep and woke after a while, spoke a few words, and then departed this life. On the same day, and at the same hour, the sounding-board of a "Pandora" in Pater's reading-room sprang open, and he saw the dying woman clothed in white. Wieland draws from this the following conclusions:—"It is in the first place possible that our soul, at least shortly before its complete separation from the body, can quit the latter, and make its presence known elsewhere; secondly, that the appearance of the figure of Frau v. K., as it is difficult to account for it in any other manner, must be taken as a proof that it was she herself, who appeared to him in this form; thirdly, that she must either have had the gift of building up in haste a new body, exactly like her own earthly one, or that the astral body is a fact, and possesses the power through the will of the soul of drawing to itself in a few minutes so much material out of the atmosphere, as to make itself visible. Now, the first solution seems to me less probable than the last" (rightly!), "and I accept the last, and think also that this apparition of Frau v. K. is a great addition to the evidence of the existence of the astral soul-organism."

Any one who possesses independent reason, and does not allow it to be imprisoned in the straight-jacket of "public opinion," will take the same view of such a striking case, that Wieland did; and such cases exist by thousands!

This or that story may be looked upon as wholly or partly proved; it is, however, a fact that somnambulists during a deep sleep can make apparent visits, predicted beforehand, leaving the body behind, and sometimes extinguish the light, as a proof of the reality of their appearance or true power to operate from a distance (see "Magicon," iv., 195). Franz von Baader writes (in the fourth volume of his collected works, p. 252): "I received from C. v. Eckartshausen an example shortly before his death, of the foolish trick of making a still living man appear in another place, in which state he is not only cataleptic

or apparently dead, but is in danger of his life, if certain precautions are not observed, which are necessary not to intercept or to hinder the rapport between the *Luftbild* (astral body) and the man." The Countess von Sabran in her letters recorded similar things of Cagliostro; and like things have been related of the ancient magicians and the still living adepts and *Jogis*, which last were *recognised as a separate sect before a council composed of English commissioners*.

If I were to write an account of all the narratives of an apparent leaving of the body (*Fernwirkung*), which appear in the literature of all peoples and times, ten such volumes as the present would not suffice to contain them. We do not expect a sensible man to believe *all* these tales, and we should be very cautious as to what we accept; but to discredit the truth of all of them would be still more unwise, and only the pharisees are forced *ex officio* to fly in the face of the history of the world.

We are able, however, to make test experiments with still greater certainty.

If the meta-organism can during lethargic sleep come forth and give evidence of its independent existence, the question arises if the fact is proved by experience, that (with or without the help of a so-called medium) *a form in human appearance with independent movements has been seen*, which was not and could not be identical with that of a living man.

The range of such facts is in a manner before our eyes, so that I need not point them out. I will only extract one example out of thousands, which, on account of the character and personality of the spectators, as well as through the duration and manner of the experiment itself, seems to me the most calculated to set the fact of the existence of such phantoms beyond a doubt.

The principal persons concerned in this experiment were the medium Miss Cook, and the two English physicists Crookes and Varley. A friend of Miss Cook's family, Miss E. Kislingbury, writes concerning her to Professor Perty, on June 21st, 1876, as follows:—

"In the spring of 1871, when Miss Cook was fifteen years of age and still a school-girl, she went to drink tea with some friends; it was proposed they should try table-turning, but Miss Cook, who was a pious girl, would not take part in it, because it was said to be the work of spirits, and not a right thing to do. However, she consulted her mother afterwards

about it, who said she thought it was only a harmless joke. The next time she visited her friends the most extraordinary things happened; the table became quite unmanageable, and Miss Cook, who was dreadfully frightened, was lifted up in the air. She and her mother now commenced sitting at home by themselves, and one day Miss Cook's hand was moved to write; the writing could only be read by holding it before a looking-glass, as it was written backwards. The message was to the effect that she should go to a certain bookseller's, and there inquire about the Dalston association. (They had never either of them heard anything up to that time about spiritualism.) The meeting of the society would take place in a few days, the editor of the *Spiritualist* would be there, and she would be able to make his acquaintance. It all happened as had been written, and Miss Cook joined the *séances* of the Dalston society for some time; soon, however, the manifestations became too strong for a public assembly; Miss Cook was carried above the heads of the gentlemen and ladies, invisible hands in the darkness took her clothes off, and replaced them, and Mrs. Cook resolved to only allow her to sit at home with herself. She often became entranced, and in this condition spoke in a different voice, and said it was not Florence Cook who was speaking, but Katie King, who had lived on earth two hundred years before, and was the daughter of John King, who had manifested himself frequently through Williams and other mediums. She would remain three years with Miss Cook, and reveal many strange things.

"At that time news came from America, where spirit-faces were often seen and sometimes recognised. Hands were frequently visible to us in England, and why not faces? The medium was told that she must sit apart from the spectators. They, therefore, hung a curtain before the open door, bound the medium in a chair, and remained sitting outside. Faces appeared, at first shadowy, but with a sort of light of their own; they were seen to appear and disappear like glimmering stars. One could not swear that they were living, they might be masks, but soon they became more distinct, more living, and an entire head was visible at the opening. A hand came out, not like that of Miss Cook, who habitually bit her nails, but which could scratch sharply, as she made those feel who doubted. At last Katie bade them, through the voice of Miss Cook lying entranced, to construct a cabinet.

"As at first, only faces and hands, both black and white,

sometimes two right hands at the same time, appeared, which I myself saw. At last as they were sitting in the family circle and only one friend, Mr. George Tapp, was present, Katie ordered them to open the folding-doors, and she would appear in her whole form. This was done, and an account of what took place appeared in the *Spiritualist* of February 28th and May 15th, 1873.

"The young medium was much exhausted, and it was resolved that the *séances* for the future should only be dedicated to the purpose of scientific inquiry. William Crookes undertook the responsibility of receiving the medium for some time into his family, and tested in his own study the personality of Miss Cook and Katie King, till the last, according to her word, after a series of *séances* in the spring of 1874, to which she herself invited certain persons, took her leave. Florence, now Mrs. Corner, went to China in 1876 with her husband, a sea-captain."

So much as to the personality of Miss Florence Cook; whom Crookes and Varley are needs not to be told, as they are physicists of European celebrity. Crookes has seen and touched the phantom named Katie King and Miss Cook at the same time, notwithstanding which both physicists determined to make a decisive test experiment. (A complete account of this is to be found in "Psychic Studies," 1874, p. 341-349: Wallace.) Perty relates the following, p. 154 of his work "Spiritualism at the Present Time":—

"In order to decide for a certainty if the entranced Miss Cook was inside the cabinet, while Katie showed herself to the assembled company, Varley determined to send a weak current through the body of the medium, during the whole time of the manifestation, and to observe its variation in the outer room. In the presence of William Crookes he placed on each arm of Miss Cook a piece of blotting-paper, moistened with a solution of nitric acid and ammonia, and upon each piece a sovereign was laid and connected with the battery by means of a platinum wire; elastic bands kept the pieces of gold in their place. In this way the body of the medium was in the electric stream, with a reflecting galvanometer and two rows of resisting rolls. During the entire *séance* the stream flowed through the galvanometer, and showed that the circle-current had never for a moment been broken, as must have happened if the wires had been moved from Miss Cook's arms; had she herself, or any one else, taken them off and

bound the wires together, the augmented stream, on account of the removal of the electric resistance through the body of the medium, would have considerably increased, at the same time, the divergence of the needle; but only a slight and irregular alteration took place, occasioned probably through the partial drying of the moistened paper. Katie's movements in the drawing-room were such, that the variations of the needle must have been from ten to thirty degrees, if the wires had been fastened to her arms, instead of which only a very slight oscillation took place. Crookes left only sufficient loose wire over, so that Florence, if she had moved, could not have approached nearer than the opening of the curtains. Katie, however, came from six to eight feet right into the room before the curtain, no wires were attached to her, and the electric test was quite satisfactory. He had also got Katie to dip her hands in a chemical solution, and no diversion of the galvanometer ensued, as it must have done, had the wires been attached to her, because the solution would have offered a shorter way to the current. Crookes bears witness to the complete integrity and truthfulness of Miss Cook, who willingly consented to the most stringent tests; the experiments proved to him incontrovertibly that she was inside the cabinet, while Katie was outside of it."

The medium Miss Fay was likewise acted upon by the electric stream by Crookes in a different way. ("Psych. Studies," 1875, p. 289, 350.) Miss Cook was at that time a young girl, who must have been incapable of deceiving two physicists of the first rank, in such well-authenticated and simple matters during the space of years. Under such circumstances it is almost laughable to speak of deception and imposture, not to mention similar accounts of materialisation under the most stringent test conditions, which would fill a thicker book than the present.

I have thought it necessary to give this account before I enter on my own experiences. I believe that the double nature of man cannot be illustrated in a more forcible manner, than by showing that, on one side, the meta-organism issues forth, while the body lies like a corpse, and on the other side, human forms appear, which cannot be personated by any living beings. There is yet another proof at our disposal, which above all possesses the advantage of being more accessible. So much is certain, that the complete severance of the human form (into the *vis formativa et motrix*, on the one side, and the

organic machine called a body, on the other) is as well established as any other fact; that this is denied by the men of science I can quite understand, because they must otherwise confess their error, and such greatness of soul they have yet to acquire.

CHAPTER V.

THE INCOMPLETE SEVERANCE.

WHEN the separation of the human form is incomplete, it is not so easy to find an explanation for the things that then occur. They are not so clearly defined, so that it cannot always be said whether the facts are to be explained by the magic power of the will, through the operation of the meta-organism of the medium, or through that of invisible beings.

At the present time it will have been remarked in cases of ecstasies, somnambulism, so-called possession, and the phenomena of "Spooks," that such occur in the *séances* of spiritualistic circles and societies. It is difficult to find a satisfactory explanation of these phenomena, because it is usual to look at them from a subjective and one-sided standpoint. Some (partly from prejudice and partly from cowardice) deny altogether the actual occurrence of these manifestations, and put them to the credit of fraud and imposture, in spite of the testimony of millions of men; others see in every unexplained manifestation, and in every incomprehensible event, the operation of a spirit; a third will ascribe everything to the power of an unknown and undefined "psychic force," which really explains nothing, and serves only for a confession of ignorance. Such conclusions lead the less to any practical result, because all three parties are right in some instances. There can be no doubt that fraud is frequently at the bottom of such manifestations, or that they are brought about through the physical organs of some of the persons present, intentionally or unintentionally; still, at the same time, there are phenomena, which may be produced through transcendental powers and operations. Where the motive-power is to be found, and whether the operating and active force is to be sought *in* or *apart* from the medium, can only be determined in certain cases.

There are individuals in whose presence undoubted phenomena of a physical nature occur, for the explanation of which

the higher capabilities of the essence or soul of the human body scarcely suffice, in which cases, it can be easily imagined that the fakirs of ancient and modern times are right in ascribing them to the co-operation of other kinds of beings, such being the simplest and, in fact, the only satisfactory solution of the difficulty. We will later on occupy ourselves with the explanation of these facts; we have, indeed, already brought forward instances, in which not only the meta-organism under certain circumstances is able to operate or act, but which prove as well that there are beings round us who can assume the human form. One thing, however, is certain, that the meta-organism of a human being is proved by experience to be capable only of *independent action, when the body is in a state of sleep*. Now, however, we come to certain manifestations, when the persons present have their full consciousness. Crookes has seen hands developed out of apparent masses of mist, and again vanish; he has held such hands in his own, which have evaporated while he held them; he has even taken impressions of them in lamp-black. Jacolliot recounts the same things happening in India, and thousands of earnest and cultivated men vouch for the occurrence of such facts; the evidence for them, however, has been established by no one so firmly and incontrovertibly as by Friedrich Zöllner in Leipzig.

Zöllner had drawn upon himself the attention not only of the scientific, but also of the philosophic world by his work "The Nature of Comets," in which he proved himself a man of independent thought and original ideas. A man may make many useful and important researches by industry, perseverance, and technical knowledge, with the aid of the telescope and microscopé, or in chemical and physical laboratories, but we have few only to thank for gifted and novel conceptions in the departments of science and thought. Such a rare and thoughtful work has Zöllner given to the public in his comet book. But he has gathered laurels also in the field of experimental physics. I look upon it as a duty not to lose sight of the progress made in science, and, therefore, I have frequently come upon references in the latest astronomical and spectroscopical works to the "gifted Zöllner," to whose unusual penetration, not only observations but also aids and additions to the science are indebted; no one will doubt the justice of this, who is acquainted with his scientific treatises. If, therefore, such a specialist as Zöllner undertakes to examine physical occurrences, nothing can be advanced against at least the existence of the phenomena.

Zöllner knew that in the interest of true inquiry he must keep his eyes open to *everything*, and, therefore, did not hesitate to make a series of experiments with the well-known American Slade.

Those who took part in Zöllner's *séances* in Leipzig were professors of that place: the well-known William Weber, Scheibner, and others. When Zöllner witnessed the extraordinary movement of a magnetic needle, he determined to find out to what the motive-power was to be attributed, and, therefore, placed another magnetic needle on the table, which, however, manifested a quite reverse movement, by which it was evident that they could not possibly be influenced by a magnet concealed under the table. On this occasion Zöllner felt a hand touching his knee, notwithstanding the hands of all present lay on the table; to make this fact certain, Zöllner placed a dish filled to the brim with flour under the table, with the intention and hope that the hand which took hold of him might leave an impression in the flour, which indeed happened. The impression in the flour (which I saw myself) was that of a much larger hand than Slade's or others', while all their hands were without a trace of flour. The result of this experiment, which pointed undoubtedly to the intervention of other beings, determined Zöllner to try the following one, which, according to my opinion, is the most conclusive and important that this century has ever produced, since it proves without the possibility of a doubt the existence of unseen *human* beings; and this is of the most decisive importance in the range of biology and philosophy, besides which it demonstrates in a peculiar manner the ideality of our conceptions of space.

Zöllner had, from the standpoint of higher mathematics and on cosmological grounds, determined that there was an error in the conception of the three dimensional forms of space, particularly on account of the contradictions which arose from the finite and infinite conceptions of matter and space. If there is, however, a higher variety of space than the three dimensional forms known to us, it is an *open* question that there should be a higher dimension of space than the limited one of three dimensions. Encouraged by the success of the well-known experiment of tying knots in an endless cord, he took two slates with frames, laid within them two sheets of paper prepared with lamp-black, closed the slates and bound them firmly together; without letting them out of his hand, he took them to the *séance*, and held them the whole time on his knees. He then

expressed the wish that an impression should be made inside the slates, to which no human hand could penetrate without their being unfastened; he felt a strong pressure, opened the slates—and found the impression of a human foot!

These and many other facts are so simple and clear, that it scarcely required a Zöllner to put an end to all doubt. For me, the question had already been decided; the hands which I saw and felt in the presence of Fowler and Slade, and later on with others, the impressions of hands and feet in flour and on blackened paper, under the most absolute test conditions, gave me sufficient proofs that *the higher powers of consciousness which meet us in dreams and visions* belong to a meta-organism, which also forms a basis for our hands and feet to operate, and that the former representation of cells, protoplasm, albumen—what you will—is, and must be, an already existing individuality; otherwise it could not be imagined how the cells alone could bring such a complete organism into being. An organism can never originate from a diseased cell-formation, such as of an ulcer; the cells always form a mass in which every single cell tries to pass outwards.

If it were only a question as to the reality of these preliminary events, this book might be brought to an end as far as proving the *facts* goes; but as fresh experiences are easily produced from which to draw still further conclusions, and to which end unsuccessful *séances* and public exposures are particularly serviceable, we will seek further confirmation for my philosophy; the more so, as I wish not only to convince my reader, but to give him practical instruction, or, in other words, to lift the veil from the *philosophia occulta* of Agrippa, to whom in the then condition of natural science (300 years ago), and with the scanty materials for precise experiments at his disposal, it was impenetrable.

The publication of such instructive and interesting facts, the importance of which was recognised by the two greatest thinkers of the eighteenth and nineteenth centuries,* brought upon the courageous as well as gifted Zöllner the hatred and persecution of the learned professors, according to Schiller, as a matter of course; and as I stand in personal relationship to Zöllner, I have learnt to know the pitifulness of his opposers. There is no doubt that there are exceptions in every nation and every caste or religious sect; inasmuch, however, as no

* Kant and Schopenhauer.

knowledge is possessed of particular individuals, so as to recognise them as exceptions, it is quite right to accept the rule as a general principle. This sets forth that the learned professors are on an average one-sided, vain, and arrogant men, to whom ignorance might be more justly attributed than learning, and it is the duty of all courageous and independent men to emancipate public opinion from their dominating influence; and since so many of these gentlemen did not hesitate to assert that Zöllner was crazy or imbecile, I here declare that I had frequent intercourse with this man, that I corresponded with him, that I received a letter from him a few days before his death on the subject of my "Magic of Numbers"—an earnest and thoughtful theme;—and *that not the slightest foundation exists for the above-named stigma*. Zöllner possessed great quickness of thought, an over-great liveliness of spirit, and was in his last days deeply wounded and embittered by the treatment of his colleagues, whose assaults he took too much to heart (though I repeatedly said and wrote to him, that they were quite beneath his consideration); *Zöllner, however, was in perfect possession of his intellect till his last breath*. If Schopenhauer could not pardon the "frock-coat professors of philosophy," as he nicknamed them, for ignoring him, it is not astonishing that Zöllner felt himself injured by the treatment he received from his colleagues. To me the antagonism of the professors is a matter of as perfect indifference as their approbation or their silence would be; I am only of opinion that the mask should be torn from the faces of these Pharisees, with the help of which they impose upon public opinion.

I do not intend giving an account of my own experiences, as they are to be found in my earlier writings, and some of them will be alluded to as we proceed further on; I will only here mention one case. I was sitting opposite Slade on one occasion, divided from him by a large table, which he could not reach across; on my left, between us, sat Graf v. Bombelles, on my right there was no one. A slate floated about under and close to the table, and I tried to discover how Slade could possibly manage it himself, while I could see both his feet under the table, and his hands were upon it. At this moment the slate touched my ankle, and crept up while my eyes were upon it, pressing me closely from the foot to the hand; it described a crooked line, could not be guided, and evidently no impression could be made upon it. I knew enough! Since, however, there are people who can never be convinced through

objective grounds, because they lack decided judgment, and think more of the personality of the medium than of the facts, I can assure such doubters that there are many persons, even of the highest social position, in whose presence movements of objects, rappings, and even direct writing, automatic drawing, and the disappearance of objects may be seen. In deference to prejudice I do not feel myself justified in making public the sacred experiences of a family circle ; in the chapter on the development of esoteric natures, we shall return to the consideration of the wandering fakirs, who indeed themselves know nothing about it. I have mentioned the existence of unprofessional mediums, because there are many educated people, who lay great stress on the circumstance that a medium receives payment, from which they argue that he is unworthy of confidence. This objection makes the same impression on me as if a man were to say, he would listen to an amateur playing, but not to a paid artist. A medium cannot live upon air, nor travel without money ; an unprofessional medium is for the most part unapproachable to outsiders, and useless for the purpose of inquiry, because he will not devote himself unreservedly to the exploration of the phenomena, as I know from experience. A professional medium wishes an account to be made public, a non-professional medium will not allow this ; I must in such cases be silent. The whole of this objection proves that people will rest the validity of the facts on the thin thread of the honesty or dishonesty of a man, which is most illogical ; the guarantee must consist in the *objective* facts themselves. On this account I much prefer to have to do with paid and proved mediums than with others ; against imposture I know how to guard, when sufficient time is allowed for the experiments. Once, at a *séance* with an unprofessional medium, it was rapped out loudly that we should lay the medium on the sofa, and after from fifteen to eighteen minutes we should see a materialised bust. Nothing, however, came of it, because the medium and his friends did not like to go so far, and were afraid ; a professional medium would rejoice at such a proposition. In this lies the whole difference ; imposture is equally possible with either, though from different motives ; the professional medium, if he practised deception, would act under the pressure of necessity, and the unprofessional medium would be actuated by vanity. *Why* the most stupendous manifestations should take place in the presence of a professional medium, or of an Indian fakir, will become clear to us, when we shall have

made more inquiry into the questions of unsuccessful sittings, exposures, and the accounts of the development of mediums; only in this manner the mystical web can be in some measure unravelled.

I think I may consider that I have now fully proved from experience what is set forth in the title, namely, that birth and death are only a change of form of perception. The transcendental basis which this change fully developes is manifested through perception and actions outside the range of the senses; nor are there wanting numerous proofs of the severance, not only of both forms of consciousness, but of the human form itself, which in some cases is manifested clearly and completely, in others again only partly and incompletely; whence the question often arises, whether the transcendental intervention has to do with a person present, or with another order of beings; and as the disunion of the organism from the meta-organism is not manifested so distinctly as in the cases recorded in an earlier chapter, I have prefaced this one with the title "Incomplete Severance."

CHAPTER VI.

THE APPARENT SEVERANCE.

WE have found that people can write and speak quite otherwise than as they think, and that they are even unconscious of so doing; still more surprising is the fact that they see things otherwise than as they really are. For instance, in America the opinion is held that it is not always a case of division between the phantom and the medium, but that this latter is himself *transfigured*! This expression is unhappily chosen, and calculated to bewilder the brain; for no one could believe in a sudden actual transfiguration of an organism, or be able to understand a mere change of outward appearance. If a satisfactory explanation is to be found for this "collective vision," we must examine carefully every imaginable hypothesis, and compare them with the results of experience.

Several different kinds of possible explanations of these visible forms may be imagined, as well with the supposition of the bodily co-operation of the medium as without. If the idea of the bodily co-operation of the medium is excluded, five possible explanations of the phenomena of these phantoms are open to us.

1. The figures are *hallucinations* of the spectator, without any real foundation. This hypothesis can only be taken into account when only one person sees a form; when, however, a whole company, in full possession of their senses, simultaneously see this form (which is usually the case), or when objective traces of the reality of the apparition remain, which frequently happens, this explanation goes for nothing.

2. It is the psychic force of the medium which produces all these illusions, consequently it is a transcendental swindle; this would be decidedly the most convenient conclusion to come to, but at the same time a clear confession that no explanation can be given. One might just as well quote chemical or mechanical force, etc. We always find the expression "force"

used, where no further explanation is really known. We shall dedicate an entire chapter to this "psychic force" later on, and show how unsatisfactory it is as an explanation of this form of manifestation.

3. It is the meta-organism of the medium which comes forth, somewhat like the appearance of the stranger found seated in the captain's cabin in the story related (p. 56). This explanation has in some cases an air of probability. The first figure that Crookes saw had an extraordinary resemblance to the medium; as a rule, however, they are as unlike the medium as the people we meet in the street. If, however, it might be this "spiritual body" (according to the Apostle Paul), or the "sidereal body" (according to Paracelsus), which now and then appears or acts, this hypothesis is completely shattered in the case where two figures are seen at the same time. It is, however, very clear that this explanation proves the existence of a morphological scheme after death, and it is much easier to imagine the spirit operating when freed from the body, than the meta-organism while still encumbered by the organic body.

4. The figures are *projections or reflections out of imperceptible space* (similar to reflected optical illusions). In this way the existence of phantoms is admitted; still, this explanation falls short when one touches the figures, or when any object is moved by them, carried away, or brought back.

5. The figures are really *existing beings*, which borrow from the medium some sort of material for the time, in order to make themselves tangible and visible to us.

It is quite a different thing if the physical body of the medium is supposed to co-operate; in this case two ideas may be examined:—

(i.) *The figures are intentional disguises of the medium by natural means.* Such cases do occur. Still, though there is little difficulty for a needy impostor to dupe men by imitating these appearances, a whole series of cases of detected impostures would not invalidate the numberless cases that have been thoroughly proved under strict test conditions. Almost in all productions of nature, art, and industry, the original and the imitation exist. Such phantoms have often been taken hold of, which, in some instances, melted away, in others were found to be the medium, though at the same time the phantom vanished. I only know *one* instance personally, in which an out-and-out fraud was confirmed by the discovery of the materials. That this kind of imposition must necessarily be of

rare occurrence is to be imagined on account of the difficulty which would exist in changing the clothes, putting on masks, altering the proportions of the body, etc., in complete darkness, let alone that the imitation would be so easily recognised by experienced persons.

(ii.) The figures are *unconscious metamorphoses of the medium*. This hypothesis is inadmissible when the medium is separated by a partition from the phantom, or is visible at the same time with the phantom, or when two figures appear together. There exists, however, no ground for believing in the medium's metamorphosis, let alone the difficulty of such an assumption; this idea has been suggested because, in some isolated cases, when the phantom was seized the medium was discovered,—an explanation of which was afterwards satisfactorily given by reason of their close connection and nearness to each other; but we shall discuss this subject later on.

Out of the seven suggestions here advanced, only three can be taken into consideration, according to the results of experience up to the present time: personation by natural means (*i.e.*, imposture), materialising a being otherwise invisible to us at a certain distance from the medium (materialisation), and the same not distant from the medium (transfiguration). We shall devote a special chapter to the consideration of imposture, as well as to the hypothesis of other beings, by investigating how far a belief in their existence is warranted. In this place we will treat of the supposed transfiguration of the medium, and we will, therefore, in the first place, take for granted the possibility of the existence of other beings, and look for the conditions under which they can be made visible to us. The existence of beings in human form, and the conditions under which they can be seen, are such important questions, that one cannot enter upon them with too great care.

Of whatever kind these other beings may be, one thing is certain, that is, that they have two great difficulties to overcome if they would make themselves visible to us; they must render themselves sufficiently material to act upon our senses, and they must enter into our perception of space. Now that it has been proved by experience that such phenomena can be called forth in the presence of particular individuals, the notion has been suggested, not without reason, in Asia, America, and Europe, that at least a portion of the material substance is taken from the bodies of men. At all events, the medium is the centre of operation of the whole process. Without going

into an explanation of this suggestion, I think I can put the matter more clearly before the reader by means of a comparison; the rather, as we still remain so much in the dark as to the physical part.

If I were to place myself in a sack, I should be able only to act outside of it according to the size, power of expansion, and softness of the sack, and in any case my operations would be extremely limited, as there is no denying that I should be much fettered. If the sack is large, soft, and fine, I can to a certain extent use my fingers through it, which I cannot do if it is narrow and harsh; if it were of solid material, and, therefore, not a sack, but a cask, I could not go beyond rapping.

We can think of the medium in the light of the sack, or, better still, as the person who supplies the sack, through whose help another kind of being is thus placed in a condition to manifest itself (though as handicapped as a swimmer in a strange element), the sack preventing him from using his faculties with all their ordinary strength and completeness. It is, therefore, not astonishing that the disposition, proximity, and distance of the medium should exercise an influence in the same manner that the elasticity and fineness of the sack determines the amount of activity available to the person inside it, so the condition or organisation of the medium determines the amount of power produced by his means. In some *séances* I have noticed the efforts of the forms to advance further than ordinary, but something seemed to restrain them, and they sank back. Americans are, therefore, in the wrong in making a fundamental distinction between materialisation and transfiguration, because the visibility of the phantom depends on the degree of materialisation, and the distance on the greater power of the forms unknown but visible to us. I have myself experienced that this unseen power can abstract certain constituent parts from a living body (*vide* pamphlet on Slade, p. 9). In reference to the second point, our limited *conception of space*, a comparison may likewise be of some help.

If I fill a vessel to the brim with some fluid, so that the least movement would make it run over, and if a person who is accustomed to movements in the three dimensional space wishes to move or push this vessel (not to lift or lower it) without spilling the fluid, he would have a difficult task and require very steady hands. What is, however, such a steady movement in a horizontal direction? Nothing more than a movement of a twofold variety in the *second* dimension of

space ; as soon as the vessel totters ever so little, it already enters into the *third* dimension of space. Just so must beings who move in unlimited space need a great deal of dexterity if they wish to display their powers in the space visible to us. This is very much as though we should perform something which should be visible to every one, though we ourselves could only be seen by a looking-glass, or as if we were diving in a strange element and feel our powers extremely limited.

If, therefore, there exists a kind of transcendental beings, invisible to us, and they wish to give us signs of their presence, they must assume a higher degree of materiality ; and since this condition seems to depend on the condition of the medium at a given moment, the great diversity of the manifestations is easily understood. Returning to our analogy of the sack, phantoms and mediums will be able to be more or less distant from each other the more elastic and mobile the sack is.

We find many people who write automatically, and according to their sensations assert that their hands are guided by an unseen power, which may be the less doubted as numberless instances exist in which such individuals have been known to write with both hands at once, while conversing with another person. It is the medium writing, though the thoughts are from another source. In England and America *séances* daily take place in which persons in an unconscious state ask and answer questions ; however unconnected these communications may be on the average, numberless instances arise in which, from the nature of the communications or from other circumstances, the inquirer believes them to come from the direct intervention of persons indicated by himself. It stands beyond doubt that cooks have spoken in Latin, and Hindu girls in ancient Greek. We stand here before the question of *possession*, which is much more difficult to decide than the subjugation and occupation of hypnotised persons through Hansen. It is not to be denied, however, that there is a certain affinity between these phenomena.

History affords us rich materials for the observation of so-called "possession," which has been thus named, because a superhuman perception, acquainting them with things unknown to themselves and sometimes in foreign languages, was manifested in certain persons, and because, also, the so-called "Spook phenomena" frequently occurred. If it is considered that these circumstances once happened, and continue to happen from time to time, and that at the present day

individuals are frequently to be found who have periodical conditions of abnormal consciousness, even with strong continuous remembrance, it is conceivable that this description or designation is nearest the truth.

Scientific men were certainly quite right in saying that in earlier times common diseases, such as epilepsy and convulsions, were ascribed to possession; and that the Church made itself ridiculous with its attempts at exorcism. Where, however, these wise gentlemen are not right, is in ignoring at the same time symptoms which are often noticed in cases of supposed possession. I will only instance those of floating in the air and speaking foreign languages, which are as fully established as any other official facts. Much may be advanced in support of the hypothesis of possession, from the circumstance, that in the case of many persons in an unhealthy condition, the periodical change of consciousness knows no bridge of remembrance between the two conditions. Different faculties are apparent, so that it seems as if two distinct beings were present; these manifestations are not, however, a result of the double nature of man, as Du Prel, in his "Essay on the Power of Memory," has forcibly proved. If an idea recurs to the consciousness, it should be termed reproduction, and not remembrance. The assumption that our ideas are only stored up in the brain is in contradiction to many ordinary and extraordinary facts of our consciousness, which we cannot enter further upon here, and which Du Prel takes a right view of, in thinking that man must have a second transcendental storehouse for his impressions, besides the changing material of the brain. To prove this assumption, he brings forward a large number of examples of severance of personality in one individual.

It cannot be a matter of wonder, in the face of such phenomena, that the privileged interpreters of the Bible should have ascribed to the devil what the Grecian priests declared to be the work of Apollo. This idea may be thrown on one side, but it is not quite exploded, and it would have been better if scientific circles had sifted the matter to the bottom, instead of ignoring completely the inconvenient facts.

Not long since (in the year 1869), several hundred persons, including counsellors, officials, and professors, witnessed the performances of two somnambulistic boys at Illfurth (near Strassburg), who gave as undoubted proofs of clairvoyance, knowledge of strange languages, and other phenomena of all

kinds as in days of old. It is nothing to the purpose that one or another story is put down as an imposture or an exaggeration, since there are thousands recorded, which are authentic. We see persons write and hear them speak in the same way as though not they, but some other person, were writing or speaking; a change of individuality is here apparent, whose origin it is not, however, so easy to determine. It is somewhat similar as regards the phantoms.

We have, however, still one point by whose help we may approach nearer the problem. It is very often the case that one member of a circle (particularly in the dark) sees a hand which is invisible to the others; such seers are persons whose natures are free and unrestrained, or (to use another expression) who possess a transcendental lucidity. These hands sometimes seem to proceed from the medium. It has often happened, however (especially with Bastian, of whom more later on), that the medium comes before the curtain and is recognised as such *by every one*, but at other times it has occurred that opinions have differed, and that some aver they saw the medium, and *others* a phantom. If a medium really comes forward, but appears to be other than himself to the spectators (of course, where there is no question of imposture), they call this in America "transfiguration," in contradistinction to those figures who undoubtedly appear separate from the medium, and who are called "materialisations." In the case of a seizure of the medium as a phantom, it may be supposed that the union of the phantom and medium takes place at the last moment; therefore, the so-called transfiguration cannot in this way be brought forward as evidence; I have, however, established the identity of the phantom and medium without any seizing, in the case of individuals, with whom I had witnessed complete severance as well. This is decisive! No opposition will alter the fact. The phantoms become visible to us through being materialised, and the whole difference between the complete and the apparent division is caused by *greater or less* distance; the latter case may be described, at all events, as visible possession.

This being disposed of, we will proceed to certain observations, which will prove that every form of severance may be arrived at with one and the same person.

I invited Frau Töpfer, of Leipzig, to come to Vienna. The *séances* I had with her were in many respects very instructive, because the phenomena were at one time of a character suggesting imposture, and at another of the most convincing

nature, so that it would be difficult to find such contradictory opinions about one and the same person.

Frau Töpfer was a small, undersized woman, who, in spite of her frequent *séances*, was stouter than such people generally are. In her earlier days she only cultivated automatic writing ; later on she developed the most wonderful rappings, which, at least according to my experience, occurred without the necessity of *séances*, mixing themselves in ordinary conversation ; this happening indeed during the first visit she paid me at my house. These rappings were as loud as though some one was knocking at the door, and could not possibly be produced by any muscular movements. I heard them as often and as long as I was associated with Frau Töpfer. It must also be remarked that these rappings were not only heard on the chairs or the table, but also on the floor, on neighbouring objects, and, what is the surest proof of their genuineness, on the chairs, and even on the soles of the boots of those present, in such a way that people not only heard the sound, but felt the vibration under them. This telegraphic intercourse with an invisible intelligence was obtained more easily with Frau Töpfer than with any other known medium ; physical manifestations through inanimate objects formerly obtained in Vienna being far behind those I have read of in her presence.

The most instructive features of these *séances* were doubtless the materialisations. There appeared in all, three female figures, all about the same size, but all from two to three inches taller than the medium, besides the figure of a child, which, however, was not always a child's form, but was sometimes represented by Frau Töpfer herself. This little figure almost always manifested and lisped out answers to every question with the greatest readiness. The figure was always closely veiled, and only twice the veil was sufficiently transparent for me to distinguish the features, which the first time bore a resemblance to those of the medium, but not on the second occasion. As the appearances of the little figure, with few exceptions, gave rise to a possible suggestion of its being the medium herself, I formed the idea of trying a test, which before her arrival in Vienna she had never been subjected to. A ribbon was fastened round Frau Töpfer's waist, and then was tied in double and triple knots about two inches apart, and both ends fastened to the floor by seals. It is perhaps possible that the medium could loosen these knots, and by so doing make the loops wider ; this test may, therefore, not be considered severe enough. The figures

appeared, and if previously there had been occasion for some suspicion, this *séance* at least may be described as perfectly successful, for the knots and seals were untouched. The first suspicious circumstance I had noticed was that the little figure, called Abilla, which usually stood in the opening of the curtains, once laid her hand on my shoulder, and that this hand was not that of a child, which was certainly in favour of the theory of imposture. The next was a most interesting circumstance; one of the tall figures once of *itself* raised the curtain, and as it seemed to us, there were visible the black dress and the white fichu, as well as the white bandage of the medium; but the medium herself was invisible; one of the company, a sceptic, immediately rushed through the opening and felt the sofa through the clothes, which gave him enormous satisfaction. A minute after the curtain again opened, and disclosed the medium lying dressed on the sofa. This *séance* gave me occasion to declare to Frau Töpfer that the rappings were a most interesting phenomenon, that even her disappearance and sudden reappearance in her clothing and bandages was a most remarkable thing; nevertheless, that she must undergo still more stringent test conditions, or abandon her *séances* in Vienna. Frau Töpfer hesitated, because the physical manifestations came much less readily in Vienna than formerly, and these conditions were quite a new thing to her. However, she agreed to one more trial.

It was determined to place Frau Töpfer in a sack, but as the one brought for the occasion was too narrow and too thick to confine a person in during the space of an hour, we made use of a net, five metres long and four broad, with which we covered the medium sitting on a sofa. The four corners of the material were tied strongly together and fastened with three nails to the floor, besides being fastened down by several other nails round it. Some of the nails were bent, while the others were hammered in straight, and I paid particular attention to these differences, as well as to the folds of the net. All in vain! The manifestations took place as before, my hairbrush was found inside the bandage, the white net of the medium outside, just as it was before the *séance* took place. As towards the end of the *séance* rappings were heard, a sceptic tried to draw the conclusion that the nails were being refastened down, but in my opinion the sounds did not proceed from where the medium was. It was quite clear to me that only a third person could have nailed Frau Töpfer down again, because she could not

have drawn the nails out; the utmost she could have done was to tear the net, and she could not possibly have fastened the nails while inside the net, on account of the close confinement and narrow space, not counting the fact that this was the first time she had been exposed to such a strict test. I myself could not have driven in the nails in so exact a manner in the dark. In order, however, to meet this objection, I made the following arrangements at our next sitting: I laid the net on the floor, placed the easy chair upon it, upon which the medium then sat down; the net was then drawn over it to the back, tied together, and sealed. Frau Töpfer was, therefore, in the net with a very large armchair, and could not possibly reach the knots, still less open the seals without injuring them. All, however, was of no avail! The manifestations were the same as before. As, however, the close pressure of the net was very bad for the health of the medium, I thought of the following method of confining her.

The armchair which the medium used for materialisation *séances* is very deep, both seat and arms slanting backwards, so that any one when leaning back in it would be in a reclining position. The two arms of the chair were supported in front on pillars. I took a strong rope, passed it tightly round the medium's body, and fastened it behind with a fourfold knot, one end of which I fastened to the right, the other to the left arm of the chair, so that the knot could not be moved; I then tied the two cords together behind the back of the chair in a strong knot, and sealed them to the floor. The knot at the back of the medium could not be untied or loosened, because the fastening at the back of the armchair was quite out of her reach; and she could not get free from the noose. In the sitting, or indeed almost lying position, bound as she was to the armchair, it was impossible for the medium to extricate herself. In this constrained position three *séances* took place, at the last of which a physician and two members of a learned body were present. It was on this occasion that I myself made the proposition not to bind the medium at the next sitting, because we were convinced that the bandages were not favourable to the production of the phenomena, and that we should have more chance of good manifestations if the medium were not bound. I made this proposition principally because it began to dawn upon me why the *séances* were accompanied by such different results. I found I was not deceived.

A figure appeared with black hair, came out into the room,

and allowed itself to be touched. As it disappeared behind the curtain, I asked if it would lead me to the medium. The curtain opened, and we went in. By the light which entered it was possible, not only to see the sleeping medium and the figure standing by her side, but to observe them for a long time. The latter moved the illuminating quicksilver tube before the medium's face. It was unusually pale, and the arms lay on the arms of the chair, the hands being distinctly visible ! This was the first case, to my knowledge, in Europe of the figure and the medium being seen at the same time by several persons. The physician, who was named Dr. Fieber, is since dead ; I will not tell the names of the two others, as it would be easy for them to lose their offices ; terrorism is the only weapon at the command of the adversaries of truth, and certainly they use it unscrupulously.

Certain as this fact is, it is equally certain that Frau Töpfer often appeared bodily as the figure behind the curtain. The difference between materialisation and transfiguration cannot be very clearly defined, but it consists in nothing more than that in favourable conditions the distance is greater and the condensation stronger. We do not know in what manner certain organisms are capable of making these phantoms tangible and visible to our senses, but we shall yet penetrate the mystery. We shall return to that later on. It can be well understood, however, that opinions differ in such circumstances as to the value or worthlessness of this medium. The earlier *séances*, at least as regards materialisation, awakened rather mistrust than confidence. It may be ascribed to these circumstances that Frau Töpfer always got poor results from those sittings, on account of the precautions taken against fraud, sometimes unjustly charged against her, as was afterwards proved. It is seen how, according to the disposition of the spectators, sceptics and partisans may come away from the *séances* equally satisfied. Let us now proceed to the conclusions to be drawn from the observation of these different phenomena.

The three chapters of the first part have established the fact without doubt, that a transcendental subject exists in us, whose form of perception surpasses that of our organs of sense ; that a change of both forms of perception is not uncommon ; and that only the peculiarity of our organisation separates us from the transcendental world. These three chapters prove that our existence in living cells is only a special instance of

the numberless modes of existence possible to the transcendental subject in us. For just as a vessel may be filled with insects, grains of wheat, or any kind of fluid, so the possibility of various developments of the meta-organism cannot be denied *à priori*; this will be satisfactorily confirmed by experience. Granted that space offers no difficulties, there can exist no reason why the "subject" in us should not bring from the planet Mars living or inanimate material for the formation of suitable representations. We see how right Kant and Schopenhauer were in looking for light in this direction to solve the riddle of humanity, and can only wonder at the shortsightedness of inquirers and savants who fly from this source of knowledge. Is it, however, shortsightedness only? I believe that in many cases it is absolute cowardice.

This is without doubt a materialistic age in its views and aims, in its morals and want of consideration; hence the brutal fight for being! If our age were not a materialistic one, the pecuniary results of the writings of a Vogt and a Büchner would be quite impossible, for the errors of their arguments and principles are most patent. This materialism is fostered by the daily press as a matter of course, and it can be no accident that the press is in the hands principally of the Jews, whose views and aims have always been recognised, as a well-known fact, to be materialistic, and whose want of discrimination is proverbial; it is proved by the criminal statistics that these materialistic proclivities are not favourable to ethical development. Professors, however, prefer to bow before the daily press, instead of emancipating themselves from it; so that we can scarcely blame the general public for doing the same.

The formidable range of proof drawn from experience makes it our duty to sift, not only the facts, but their explanation. As to the first, the reader must find them for himself in the literature on the subject; the next chapter will give him an insight into the history and literature, as well as prove the unbroken continuity of these occurrences. Criticism is the surest way to arrive at an understanding of these phenomena, not only for the adversary, but for the adherent, and this we shall endeavour to enter upon in the next part.

CHAPTER VII.

THE TESTIMONY OF HISTORY.

THE reader who has followed me so far will be obliged to confess, that the facts drawn from experience are frequently of a peculiarly clear and convincing nature, so that millions of people believe in the reality of them, and are justified in their belief, as their own experience confirms that of a Crookes, a Varley, a Wallace, a Zöllner, a Weber, and a Fechner; in the later chapters we shall see moreover that these phenomena are grounded in human nature. It might, therefore, be thought that against the facts, as such, no opposition would be raised; yet such is not the case. The priests of public opinion, of the Church and of science, even against their better knowledge, exercise such a pressure against them, that it is worth the trouble to expose at least the last-named on the pillory of ignorance. The daily press resembles the flexible branch, which bends to every breeze, and its want of thought and judgment is so well recognised on all sides, that we need not take the trouble to combat it. The opposition of the Church is to be understood, since the natural solution of the miracles, which form the groundwork for its dogmatic beliefs, cannot be in the interest of its order. It is another thing with men who lead public opinion, who declare these manifestations to be an epidemic of the nineteenth century, which broke out in America some forty years ago, and has now infested Europe. Against the dictum of these gentlemen the history of all peoples and periods of the world must be arrayed. If Asia is looked upon as the cradle of the human race, still more surely may India be described as the mother of every philosophical and religious idea. It is, therefore, quite right to begin the historical part of our theme with this land of wonder. Everything that we have hitherto recorded about uncommon facts falls far behind the performances of fakirs and jogis, who are, however, only scholars of the Brahmins, which latter are described by all

English and French narrators as the masters of "occult knowledge." The resemblance, one may say the identity, of the phenomena which are produced in India by or through the fakirs in England, and mediums in America, was what induced me to examine more closely into the history and customs of the Brahmins, at least as far as it was possible for an European living at a distance to do, and I must confess that I have learnt more from the little I have been able to master of these mysteries, than from all the later written *philosophia occulta* of Agrippa, or the spiritualistic literature of the present time. In any case, it cannot be denied that in all times and in every part of the globe such phenomena (or impostures) have taken place; among the Brahmins, however, the exercise of these mysteries is brought into a religious and scientific system. Indeed, the initiation of a young Brahmin is nothing more nor less than a spiritualistic *séance*, in which the candidate has to manifest himself as a suitable member of such an association. The teaching which he receives coincides exactly with the advice given to a medium in this country, in order to call forth the transcendental portion of his nature; dietetic rules of conduct and an ascetic life are to be observed, in order that the future Brahmin may thereby come into communion with "the Pitris," be accompanied by them, and if he proved himself worthy, would also be instructed by them. In all their dogmas and ceremonies the Pitris, that is, the souls of their dead ancestors, play the principal part. All fakirs and mediums agree in this, that they themselves do nothing, but that everything is done by the Pitris or spirits whose aid they invoke. From this it is certainly evident that many strange things are done in a manner unknown to the living fakirs; but whether other kinds of beings operate in every instance, is another question. It is a quite unimportant distinction that a medium silently gives expression to an act of the will, while the fakir accompanies the same with loud incantations. The principal difference between mediums and fakirs is, that the latter strive after a transfiguration of their organism through fasting and discipline, and thereby are able to know and perform more than European mediums.

Indians distinguish four degrees of this extraordinary condition or of the magic power. The first is that in which the soul is raised into a situation, which renders it capable of communicating with the Pitris,—the same thing almost as in Western countries we call becoming a medium. The second

degree. is that of supernatural vision, the elevated power of perception which is often seen in somnambulists, which I have described as a lessening of the natural organic powers, and Du Prel rightly as displacement of the source of impressions. The third degree only consists of an increase of this power, which is manifested more particularly in reading the future. The fourth degree is that of death itself, after which the normal or natural manner of consciousness by means of the senses is of course extinguished, and the transcendental one takes its place absolutely.

The Indian sages had such a clear and correct conception of the normal nature of man's ideas in our consciousness (which may vary very much), that we can quite concur in the opinion of Colebrock, who had studied this subject during thirty years, that they were the instructors of the Greeks in philosophy. If the Vedas say that nothing has a beginning or ending, but that everything is only modified and transformed, and that life and death are only necessary conditions for these transitions, the propositions of the Pythagorean schools, originating in India, quite correspond with them. In the same way the Kabbala bears unmistakable traces of Indian origin.

The ten zephirot are founded upon the ten pradjapatis, and the mystery of the number 7, as well as the conception of the Trinity, likewise have their origin in India.

All travellers agree that fakirs are thin and pale, which peculiarity nearly all physical mediums whom I have known possessed. An exception to this was that of two female mediums, who, though very pale, were not thin. This is the better understood, as through these special manifestations the assumption cannot be withstood, that the organism of the medium is very much exhausted. Indian sages assert that a substance is drawn from the fakirs which they call "agasa," by means of which the Pitris procure themselves organs, in order to render themselves perceptible to others. These scanty records suffice to enable me to recognise the analogy between the Hindoo, the mediæval and the modern mystics, and particularly to enter into the manifestations of Hindoo fakirs and Buddhists.

Concerning the phenomena themselves, these are, as a rule, the same as those produced in England and America; the cool breezes, the flying about of objects and playing of instruments, the formation of figures out of clouds of mist, and direct writing, etc.; even the miraculous growth of flowers and plants of all

kinds have been seen in Asia, America, and Europe; eyewitnesses to these things existing by hundreds and thousands. The only difference is that the productions of fakirs are certainly much prompter and more certain than those of mediums, and this is to be explained from the fact that Indians go to the business with religious inspiration, and resemble accomplished artists, while Western mediums rely upon it as a livelihood, and may in comparison be called amateurs; but the principal reason is that they hold such sittings much oftener than fakirs, whereby they exhaust and diminish their powers. The reader will distinguish this for himself. Jacolliot narrates that a fakir put a young girl, set apart for this purpose, to sleep, and then demanded of him to think of something quickly; Jacolliot repeated mentally the first verse of the Iliad in Greek, and the Hindoo girl immediately spoke the verse out loud. In the same manner a small stick wrote what Jacolliot thought of in the sand, etc. There is a great difference between this kind of clairvoyance, and that witnessed in Europe under similar circumstances. There can, therefore, be no doubt that nothing takes place in modern spiritualistic *séances* for physical manifestations, but what the Hindoos practised a thousand years ago, and which forms the foundation of their religion and philosophy, namely, the conviction of the existence of an intelligent unseen world, identical in being with ourselves, from which we derive our origin, and to which we return, while our world in fact is only a world of ideas, which necessarily, by means of different perception, can be represented differently, since there are as many different worlds as ways of existence. Everything that I have written about the world, space, time, and our natural perceptions, is really contained in the scanty and dogmatically-given words of the Kabbalists, who are apparently followers of the Brahmins; these latter have only lately become better known to me, and their teachings have found a certain analogy of expression in my writings. "The whole nether world is formed after the likeness of a higher. Everything which exists in the higher world, appears here as the *reflection of a picture*, and yet it is one and the same thing" (Zohar). . . . "Thou must know that between the corporeal and spiritual world the same relation exists as between our shadow and our body." . . . Zöllner and other mathematicians could have had as little knowledge as myself of this passage, when they speculated concerning the acquirement of the conception of space. Kabbalists have arrived by means of experience at the same

solution of the riddle as I have. When I say that man is the incarnation of a kosmic being in living cells, the above conclusion is arrived at by itself (see vol. iii. of the "Prejudices"). They are not only the same facts, but the same explanation of them, which took place a thousand years ago.

The preparations which in India are necessary for the production of these kind of manifestations differ very little from those of English and American mediums. Jacolliot, a high official of the French colony in India, who, having a knowledge of the language, occupied himself with this subject during several years, cites ten points:—1. The fakirs give no public representations, where, for instance, several hundred persons might be present; 2. They never have any assistance; 3. They appear completely naked, with the exception of a cloth round the loins; 4. They neither know nor have any paraphernalia like jugglers; 5. They have nothing except a seven-knotted bamboo cane (an Indian order), and a little pipe, which they stick in their hair, being, as said, without clothing; 6. They perform their ceremonies according to the wish of the spectators, sitting or standing, on the ground, on a stone, or a mat; 7. When any one is wanted for the phenomena of magnetism or somnambulism, they take any one present, master or servant, Indian or European; 8. If any object is required, such as a musical instrument, a stick, paper or pencil, etc., they ask it from some one present; 9. They repeat their performances according to the pleasure of the control; 10. They ask for no remuneration, and are content with what is given them. Certainly, in similar situations all European conjurers would make a fiasco. The only difference in these conditions from those imposed on European mediums are in numbers 3 and 10. Mediums undress themselves, indeed, in the presence of witnesses, but dress themselves again, and the remuneration is often conventional. Mediums do not, however, belong to an order of spiritualistic beggars, as those in the East, whose members are accustomed to privations, indeed are vowed to poverty, and, as a rule, have no means of subsistence, except the privilege of begging, and what they receive from the reverence of the multitude.

We have now grounds for the assertion that the West offers nothing of greater value in this respect than the East; that is, there is no further need to compare the facts occurring at the present time in both parts of the world with one another, since we find theories of the Indian philosophers, which are

not only older, but indeed better than the explanations of spiritualistic literature. This is become available to us, because a "Theosophical Society" is established in India, which extracts from the original writings everything connected with those subjects, and gives forth the result of their researches in their own organs. The first thing I would notice is, that the ancient Hindoo philosophers recognise a difference between what the fakirs and jogis produce from their own esoteric natures, and what may be placed to the account of other intelligent beings. The jogi is in India what we call an "adept" (not in the sense of the alchemists); he is not only a medium, in the Western sense of the term, but likewise a man who possesses a knowledge, perception, and power of operating beyond our comprehension; he is a controller of spirits, a magnetiser, and a seer. The genuine jogi seeks to obtain this knowledge and power, not for the sake of gain or to produce a sensation, but in the interest of his own purification, and (according to his belief) to escape a further life on this planet. In the Vedas an appendix is found concerning jogism, upon which the Indian philosopher Pantajoli has written a commentary. I have found to my great satisfaction in the little I have had at my disposal, that, according to the Hindoo belief, the faculties necessary to become a jogi are latent in every one, which faculties can be developed only, however, by great energy and perseverance, and often at the cost of health. That is what I have always imagined. Every man can in a certain sense bring the intelligent kosmic essence of his being by the power of his will, and by using the right means, more into play, and thereby obtain clearer presentiments, a higher power of perception, exercise influence over others through supersensual means, and draw upon himself the attention of another world as far as it exists. It is only a difference of organism, which stands between a jogi and an ordinary man, namely, whether the esoteric and the "*intelligibel*" or the sensual and natural have the preponderance. It is highly interesting and instructive to notice the analogy in this with the sensitiveness existing in a sick person, which disappears with the illness. The journal *Licht mehr Licht* has the following in an article on this subject: "To attain this end, the jogi must before everything be pure in thought and action, must have overcome every passion of the senses, since every relapse stops for a long time his progression, and must finally look upon the world with contempt (?), and must be endowed by nature with a strong will."

It is self-evident that the jogi must overcome his natural proclivities through a solitary and ascetic life, because it is by this means that the transcendental faculties are able to dawn; it is, however, nothing more than dawning. According to the Hindoo belief, the jogi has the power of diminishing or increasing to our perception the astral body, or what I call meta-organism, of making it manifest and independent of gravity. It is most interesting to note that this sect sets gravitation upon the difference between electric or magnetic polarisation, and asserts that the body has a different polarisation to that of the earth, so that they become reversed; that is, as both have the same polarisation, the body becomes free to rise in the air. It is clear that it is not a question of electricity or magnetic polarisation, in our known physical sense, otherwise we should have remarked something of it before. It is further worthy of remark that the Indian has different names for his astral body (the "spiritual body" of the Apostle Paul), according to the degree of its freedom from the body: *mayavi*, *rupa*, *kamarupa*, *iwatma*, and *Lingadeha*. The attributes belonging to these definitions are not sufficiently clear to me, to enlighten my reader on the subject.

A fact well worthy of remark is the harmony of the Indian natural philosophy with the views of Plato. These set forth that the souls of material, sensual beings are after death confined to the surface of the globe, not perhaps for ever; the preponderance of the lower instincts of nature over the higher spiritual proclivities is the cause of this, and in the same way the reversing of the conditions affords the means of rising to higher regions. It is known that Indians consider that improvement and development are to be gained by a frequent return to this life. Physical manifestations are very difficult for higher beings. According to the opinion of the heads of the learned Indian castes, jogism is a science, and not a speculation; it rests upon a deeper knowledge of the forces of nature, which every one can attain to more or less, though he will have to dedicate his whole life to this calling, which few are ready to do.

The powers of the jogi may be described in the following manner: he can put himself in telegraphic communication with another jogi at a distance; he can read the thoughts of other people; he can transport himself in the spirit with inconceivable rapidity to another place; he can pass over water or through the air; and he can reduce the process of life to a minimum.

In the examination which was inaugurated by English officials on this subject, they found a distinction was to be made among jogis; indeed, they were of two classes: Hatha-Joga, and Raja-Joga. The first comprised mediums for physical manifestations, and the second seers, such as are described in the first and second parts, "The Manifestation of the Transcendental Basis," and "The Severance of the Human Body."

It is likewise said of the jogis that they must not only have an earnest will, but must have conquered all human passions; the preface says, Pure nourishment, pure air, purity of life, and solitude. This is quite according to the school of Pythagoras! Who cannot recognise even in these scanty records the red thread which runs through all systems of religion,—the mysticism of the Middle Ages, and the spiritualistic communications of the latter days?

Among the Asiatic princes who were present at the coronation in Moscow was the Crown Prince of Bokhara, in whose suite was a learned Mussulman, named Alime Jounouscof. Prince Adeka learnt through him that in the centre of Asia a brotherhood had existed for centuries under the name of "Muridismus," whose adepts busy themselves with so-called spiritualistic phenomena; they have clear and far seers, healing and physical mediums. (Extract from a letter which appeared from Prince Adeka in the *Revue Spirite*.)

If we go further east than India, we shall find in most parts of China altars to Khungfutsö, who is represented as having a familiar spirit, who speaks in his ear, pointing to a belief in spiritual communications among the Chinese. In such near neighbours of the Indians this is not to be wondered at. It is certain that they were long acquainted with table-turning; for the purpose of psychography they used a table, spread with flour, over which two persons held a basket, suspended to the edge of which a pencil was fastened; the basket moved, and the pencil wrote in the flour. (*Illustr. Zeitung*, Bd. 22, No. 587.) It is told in Astley's "Collections of Voyages," that the mystic phenomena of human nature are as well known among the Chinese as in other parts of the world. We find in Asia similar facts, and not only the same classification, but almost the same explanation.

The fact that all the islands in the Pacific Ocean have the same phenomena is well proved, though it cannot be altogether asserted that this belief of the islanders originated from traditions out of the East. Now it is proved by the depth of the

sea, and more particularly by the similarity of the fauna, that Sumatra, Java, Borneo, and Appertinenzian were once connected ; but it is equally certain through the depth of the sea, and dissimilarity of the animals and vegetation, that Guinea and Australia were never joined to the above, not counting still further islands lying to the east. The French materialists said, just in the time of the greatest enlightenment (!) ("Ozeanien," 3 vols., translated by Domeny de Rienzi), "It is a remarkable thing, which those who have no belief in ghostly appearances cannot understand, that this belief is universal among the South Sea Islanders ; and it is not to be taken for granted that these ideas have come to them from the old world." In the general acceptation dreams are to be looked upon as the common mother of all conceptions of the world of spirits ; this, however, does not suffice when we examine into the details of religious ideas and manifestations ; the New Zealanders believe in all the magic common to the Middle Ages, which they call "Makatu ;" they have their incantations, and their priests are seers, whose dreams are significant. Polynesians hold the opinion that the priests possess supernatural knowledge, are able to read the future, to communicate the will of their gods, expound dreams, and heal sickness. There are certain people in the Nukahiva Archipelago, whom the natives believed, and indeed still partly believe, to have the strength of Atlas, that is, of a higher being ; such individuals live quite secluded from the world, and devote themselves to contemplation. Next stands the Rahna. With changed voice he is heard to ask and answer questions, his limbs move convulsively, his eyeballs roll, and he asserts that his god has carried him through the roof. The neophytes of the "Jahnas" perform all the ceremonial offices done among us by the ordinary priests.

In the Tonga Archipelago the bearing of the priest, when he is in a lucid state, is thus described : he begins to speak with a changed voice, his limbs tremble violently, sweat pours from his forehead, his lips swell and tremble with a convulsive movement. This is, in fact, the same phenomenon that is exhibited in India, Europe, and America through mediums in a state of so-called "trance." Dreams foreboding death are not only recorded, but there are accounts which seem to prove them to have come true. Even the magic arts of the ordinary witches are related with all the same details. Purer and more probably truer, is the "Kabe," which corresponds with the *malocchio* or magic look or will. They know the "sieve-

twisting," or "ring-swinging," only there a cocoa-nut was used in the circle. Their priests are privileged, and have, though only during their time of inspiration, a high and prominent position, to which even the king himself must give place. Christmann and Oberländer, in their works on Oceana, in these times, narrate that inhabitants of the Fiji Islands and Tonga have the same ideas on these subjects. The correct and objective ideas of Finau, a gifted chief of Tonga, about these matters are most interesting. He did not believe in the oracles of their priests, whom, however, he considered inspired, though they frequently palmed off their own ideas on people as those of the gods. He believed further that the gods trouble themselves very little about our affairs, and could not see why they should do so; he believed, moreover, in eternal life. How superior is this savage to our modern academicians! He knew well enough that there is always chaff, but had sufficient discernment to see the wheat mixed with it. There exist snake-charmers, also, in Oceana, according to Cunningham's reports. It is a recognised and universal belief, that by means of a firm will and a retired and contemplative life, a higher power of perception, as well as intercourse with other beings, is to be acquired, at least in certain natures. Naturally superstition, priestcraft, and abuses go hand in hand with this, just as with us.

Modern spiritualism is nothing more than a new religion, founded on old, well-known facts, which religion, however, has no claims to the merit of being better than the old; as to what is advanced against the facts as such, it is undoubtedly of the greatest importance that they have the testimony of millions, not only of living persons, but of bygone generations. We have not here to deal with an American swindle of thirty years' duration, but with an unbroken chain of facts, which form the groundwork for the Indian, Egyptian, Kabbalistic, and Christian beliefs. And it is not only the savages of Polynesia, nor the cultivated Asiatics, who possess such natures among them; the classic people of Rome and Greece had likewise their fakirs, though they went by another name.

The same phenomena were known also to the Greeks and Romans; this I have set forth in my treatise, "*Mystic Natures in the Past*," in the "*Day-book of a Philosopher*." The manifestation and operation of the transcendental basis is represented as well as the severance of the human form. Exactly the same things take place at a later epoch.

A publication of many volumes would be necessary to give an account of all those who were deemed workers of the black art during the earlier centuries in the last thousand years. The detailing of their names alone would occupy a considerable space. These are so many in number, because not only those necromancers are included whom to-day we call fakirs or mediums, but those who in conjunction with similar natures occupied themselves in the same kind of phenomena. Thus Robert of Normandy, the father of William the Conqueror, was regarded as a necromancer, because he had a companion of so extraordinary a kind that he was looked upon as the devil. Just the same with the well-known Faust; I select this instance out of many, because his existence stands beyond doubt, possessing as we do the fullest information about him, and because his history, though distorted, is universally known. That Faust possessed an abnormal nature I can from the accounts I have of him prove with certainty; but he had more independence than some other poor devils, who exercised their mystic gifts for the pastime of princes, popes, and other grandees. The best source of information concerning Faust is (when used with discretion) Widmann's book, published in the year 1599. He not only criticised the first and older essays on Faust, but he knew some of his contemporaries, and had also seen the original manuscripts of Faust's literary remains. On the other side, one must not forget that he was a rabid Protestant and opponent of the papacy, as well as that in the second half of his book he accepted all the legendary lore and exaggerations which were common among the superstitious people.

Faust himself said that the spiritual world was attracted to him, and it was told of him in early times that shadows on the wall and lights were seen in his presence, accompanied by muttered whisperings. I cite this, because it is very similar to facts related by Agrippa in the eighteenth and nineteenth centuries, as well as by others (Schrepfer, St. Germain, Cagliostro, etc.), and which any one can himself witness in the present day, if he cares to take the trouble. It is related of Faust, partly by himself and partly by others, that he occupied himself much with the visions in crystals (the hypnotising of modern times); that things that he vouched to having seen and heard came true, and people were often rendered speechless by him,—a speciality likewise of our somnambulists and magnetisers. We find also in Faust, as in the case of many other individuals, a supernatural power of perception; we find as well the same faculties

which we have learned to recognise in the chapter on "Fernwirkung" (operating at a distance), and we find finally the same physical manifestations which can be witnessed at the present day, and which more than a million of living men declare they have witnessed.

In reference to his "*spiritus familiaris*," there is not a single instance given by Widmann to prove that it was ever seen by anybody, although Widmann related everything that he heard. The existence of Mephistopheles is simply mentioned, while the above facts not only resemble those mentioned in history and in the Bible, but are almost invariably given on the authority of persons who were present at the time, among whom were Isenburge, Schwarzburge, and others, or from the writings of well-known persons, and from letters and other sources. It can be also positively proved that Mephistopheles, as a visible companion of Faust, *never* existed, but that Mephistopheles, as Widmann calls him, personifies the controlling spirit or "*spiritus familiaris*," common to all fakirs and mediums, though not perhaps as a familiar or attendant devil. We see that the historical basis of Faust is the same as that of all his predecessors among the prophets and magicians, only that his personality and the age in which he lived have imprinted a special type in him. It would be too tedious, both for my reader and myself, to enter into the criticism of the details of trickery in this case. My reader can himself judge as to the amount of exaggeration or utter fraud in certain instances; he will know that a man so organised could be carried upwards on a cask (I have seen the same on a chair: see Slade pamphlet), but that the full cask and the riding through the air from the cellar through a narrow door were doubtless an exaggeration. He will know that exotic flowers have under certain circumstances been seen to grow up in a few minutes, but that a blooming permanent garden of such is only possible under glass houses, which Faust must have had (and easily may have had), if there is any truth in the story of the garden. Under shelter of the proposition "*Fama omnia accrescit*" we can always in time separate the wheat from the chaff.

In the days in which Faust lived, the Church mixed itself up in legal matters, as may be seen in the accounts of persecutions of witches; it had a foreboding that coming evil to itself dawned in these phenomena. The Saxon ordinance imposed the punishment of death itself upon certain kinds of soothsayers (1572 and 1667). How great was the number of these poor

victims to human stupidity and wickedness, is past counting! Later on occult science was cultivated by branches of Freemasons, which are known under the names of Rosicrucians, Andreas-brothers, and Illuminati; at the present time it is the province of spiritualists; and as earnest people occupy themselves with it, they become subject to the terrorism of the Jewish and consequently eminently materialistic press.

I have cited John Schrepfer in the above-mentioned essay ("Day-Book of a Philosopher"), who lived in the last century, and amongst the papers of Count Paul Festetics, whose great-grandfather was a schoolmaster, I have found letters from eye-witnesses, which fully confirm my opinion that Schrepfer experienced the same things which take place at *séances* at the present time. Any one who wishes to be convinced of the multitude of witnesses and facts, will do well to examine the works of Kieser, Perty, Enemoser, and Kerner; the reports of the Dialectic Society will afford the shortest and best information as to the events of the present time. But the proofs that can be the most relied on for exactness are found in the records of Wallace, Crookes, and Zöllner.

What can be said to this witness of history? For more than two thousand years supernatural vision in space and time, acting from a distance (*Fernwirkung*), unconscious speaking, often accompanied by clairvoyance, and all the phenomena of the severance of the human form have been observed, and yet the "learned" speak of a "modern swindle"! Because part of these records may be the result of invention, and another part may be fraud, those things which are proved beyond doubt are altogether ignored by scholars, though they stand on equally historical grounds, for such men were ever the opposers of new truths! This quite answers the picture which Schiller, Gæthe, and Schopenhauer have drawn of these professors; and the conclusion, that the unreliability of *some* facts proves the unreliability of *all*, is just as logical as it would be to say that, because some men wear wigs, therefore no one has any hair!

The history of mankind, therefore, completely establishes the fact, that everywhere and in all times there have existed men, who must have possessed a supernormal perception and power, to account for which faculties no other explanation and no other factor can be given than *the transcendental subject in man!*

PART III.

THE THREE HYPOTHESES.

CHAPTER VIII.

THE EXPLANATION OF THE PHENOMENA BY SUPPOSING IMPOSTURE.

ERROR and antagonism lead readily to the discovery of the truth, because it is by the close examination that they invite, that the real facts and explanations are brought to light. We must betake ourselves the more readily to this examination, as it deals with the answer to the question, whether these explanations really *prove* that which they are said to; the facts themselves cannot be disputed; it can only be asked, if they can be made clear to the understanding by supposing that only natural means, according to modern discoveries, have been used.

There exist at the present time three kinds of explanations of this sort: imposture, psychic force, and the intervention of other beings. Each of these modes of explanation has its justification in some instances, but not any of them suffices to account for the whole series of experiences in this department, and (what must be particularly remarked) not any of them is a real explanation. When I find something I cannot understand, if I appeal to an unknown manipulation, an unknown force, or an unknown being, I spare myself the trouble of thinking, but nothing is really explained.

The most convenient way of solving the riddle is undoubtedly that of denying the facts, or attributing them to fraud. This is done, when men declare those natures to whom these phenomena particularly belong, be they men, women, or children, professional mediums or private persons, to be conjurers or impostors, who were capable of deceiving even physicists of the

first rank through a course of years. The proof, however, that they were deceived, and how, remains to be established. There are imitations in everything ; we have talmi-gold, China-silver, and acorn coffee ; we are acquainted with false banknotes, false pearls, and false teeth, etc., etc., ; but no one, therefore, concludes that there are no real banknotes, pearls, or teeth. In the face of the many imitations and forgeries which we come across, we may say with truth that they are nowhere so rarely to be met with as in this department, allowing, however, that some individuals are to be found who play the part of spiritualistic mediums without any trace of transcendental speciality.

It is another matter when the question is put, if mediums are quite free from charlatanism, and if they quite dispense with extraneous aid. There being no grounds for concluding that mediums are exempt from vanity or self-interest, I do not doubt for a moment that such assistance is often made use of ; it is self-evident that in many instances it is very difficult to determine if this is quite excluded, because the phenomena are rarely of such a kind that human assistance is utterly impossible. The most extraordinary thing about it is, that, according to the condition or organisation of the spectators, the phenomena can assume an overpowering or suspicious character, without any fault of the medium. Often, too, at *séances* they do not take place at all. One thing may be considered as certain : all the phenomena of which we have spoken in the first part, and which are to be explained by the manifestation of the transcendental basis in man, such as clairvoyance and influence at a distance (*Fernwirkung*), may easily be witnessed in any society, when the medium is so disposed. The greater portion of the phenomena of the severance, which we studied in the second part, cannot be controlled by the medium, but depend entirely on the constitution of the assembly. The reason for this will be made clear to us later on. On this circumstance rests the possibility that in the East supernatural manifestations of the highest order, and genuine conjuring, are to be found united in the same individuals, because such natures exist in every situation of life, and when one sets to work to earn his living or to obtain a triumph, it is natural that he should employ all the means within his reach to obtain success. It is this that leads our materialistic press to seize every opportunity of combating facts, which tend to the confusion of existing popular opinions. Successes are ignored, while failures, either real or apparent, are brought forward ostentatiously.

The exposures of mediums, so willingly published by them, afford, however, in reality a deeper insight into the mechanism of these phenomena; in this instance, as in every other, antagonism and opposition (as is natural) become the means of arriving at the truth.

When a fakir throws a string up into the air and it remains suspended, as though some one had caught it and held it fast, so that the fakir has to climb up after it, such a simple fact is a strong argument in favour of *the operation of an incomprehensible force*; still, the physical explanation remains unknown to us all the same. The success of such experiments puts an end to our doubts, but the failure teaches us that we may learn something of the conditions under which success or non-success is obtainable, and compare and examine them. For myself I have to thank the unsuccessful *séances* and exposures for a good deal of elucidation on the subject, as well as the observations I have made of mediums in a state of development, about which state we shall have something to say later on. When I speak however of *instructive* exposures, of course I do not refer to the exposure of those individuals who have no pretensions to supernatural or abnormal powers, but to the exposure of real mediums, who have drawn upon themselves the appearance of fraud with or without fraudulent intention.

It has often been the case that mediums who have given undoubted proofs of their speciality for certain phenomena have laid themselves open to a suspicion of imposture, as, for instance, Miss Florence Cook. We have studied the researches of Crookes and Varley; yet we know that once a phantom was grasped, which melted away (which grasping caused Miss Cook an illness of months), while at another time she was herself seized. The knots with which she was bound were found to be still tied, but stripped off her in an incomprehensible manner, and nothing could be found which could have served for the disguise of the figures. Still more, the young lady held a *séance* the same evening, at which two forms appeared for her justification; but in vain, for it is needless to say that the newspapers were silent about *that*. The daily press and public opinion equally, of course, found Miss Cook, or rather Mrs. Corner, guilty of intentional imposition, and looked upon all earlier figures, which could not possibly have been represented by the medium, as mystifications. No one put the question to himself, "Where lies the reason that at one time a figure appears which is the medium herself, and another time a

figure which is not, and cannot be, the medium?" (For both cases are facts, not only noticed in the case of Mrs. Corner.) In certain instances it has been alleged that when the mediums have no power, they call other means to their aid, and *no one has sought for another and deeper ground for these facts.*

In an earlier chapter we have seen the great difference there existed in the manifestations of Frau Töpfer; my experiences with Bastian are still more instructive. It is a fact that I, in company with others, have seen figures, when Bastian was quite apart from the phantoms (for further details see my pamphlet, "Kundgebungen"). There is no doubt whatever that he possesses an esoteric nature; still, the following interesting instance proves that his bodily co-operation was not always excluded.

Preparations were made for a *séance* in a private house; these were as follows: An apparatus was connected with the easy-chair in which Bastian sat behind the curtain, which gave signals from a bell on the floor above, as long as any one was sitting in the chair; the master of the house had another apparatus in his hand, by means of which he could give a signal to the room above at the same time. In this upper story a friend was stationed, and was told that the master of the house would give the signal when any apparition appeared, so that he could observe if at the same time the signal was likewise given by the apparatus connected with the easy-chair.

The idea of procuring convincing and undeniable evidence as to these puzzling manifestations, by means of wires and bell-signals, is not a new one; it was carried out successfully by Crookes, Varley (the layer of the transatlantic cable), and my humble self, but never in this way, as a test of this sort is no use with controls in regard to *weight*, because nothing can be weighed accurately, unless it can be ascertained with certainty that no irregularity takes place to alter the position of the scales. It has often been attempted to weigh mediums as well as figures, but this never succeeds, as the scales act as though someone were playing a joke by turning the indicator back, or raising or depressing the scales. Every one has read in history that the lessening of the weight, and even the action of rising up in the air, was a proof of witchcraft, and for centuries, as well as at the present time, such phenomena (particularly in cases of so-called possession) were, and are still to be, observed. Nevertheless, I have no doubt whatever that the signals were actually given while the chair was empty. These signals were

recorded in writing by the apparatus, which record gives a valuable insight into the details of the time taken for the performance.

According to the table the *séance* lasted twenty-two minutes. Of these twenty-two minutes Bastian passed the first four minutes sitting on the chair (with the exception of three very slight interruptions, signalised at the commencement, which under the supposition of conscious action was quite superfluous, as he might certainly have employed these four minutes in preparation for trickery, and not have wasted the time).

One minute and forty-five seconds he was not on the chair ;
And during the next thirty seconds three figures appeared ;
And as each figure remained visible for some seconds, he
had not certainly much time for his personation !

After forty-five seconds the fourth figure appeared.

After thirty seconds the fifth.

After one minute the sixth.

After another minute the seventh.

After fifteen seconds the eighth.

After a minute and a half the ninth.

After another minute and a half Bastian sat down.

He remained sitting a minute and a half, then stood up.

And after another minute and a half the tenth figure appeared.

After a minute he sat down again,

Remained sitting one minute,

Stood up for two minutes,

Sat down for two minutes and fifteen seconds, and then
the *séance* terminated.

Total : twenty-two minutes — sec.

The instructive portion of the proceedings lies in the inquiry into, and answer to, the question, *why* Bastian should have stood up ; whether this always happens, and in what cases. Let us admit first that he did this consciously and intentionally.

The first thing to surprise us is the division of the time. We have only ten minutes from the appearance of the first to that of the last figure ; that this time is not equally divided, though a certain periodical division should be noticed. Who can believe, however, that Bastian, if he wished to represent ten different figures in the space of twenty-two minutes, would spend twelve minutes in sitting in the chair ? It would likewise be quite incomprehensible that any one could personate *three*

different figures within the space of thirty seconds. Let us, however, overlook this difficulty, and occupy ourselves with the question *how* this could be accomplished in any known manner and by natural means.

It is within the range of imagination that a costume might be compressed into so small a compass as to be concealed under a coat, even a compressed framework of wire may be conceived as possible; but the possession of ten masks for faces, with the necessary wire framework and costumes, the beards and wigs, taking into account also the darkness in which Bastian found himself, and lastly the diversity and rapidity of the personations, give a man of "sound common sense" something to think about. Unfortunately even these unsatisfactory suggestions in favour of the theory of *conscious* personation result in nothing; since the originator of the imposture theory himself confesses the following, in a treatise of which only a few copies were printed:—"The figures moved quite independently, and one could often see the form of the legs through the drapery; in one word, there exists not the smallest doubt that these were living beings." There can be, therefore, no question of the wire framework; the appearance is no figure, but a living being, who opens the curtains, walks, looks, and moves his head. One must, therefore, conclude it is either an automaton, or Bastian in person; but seeing that automata cannot be carried in a coat pocket, that idea must be abandoned, since Bastian must have had a number of them. The following goes to prove *that it was impossible that it was he himself*, who knowingly personated these figures.

After the author of the afore-mentioned treatise acknowledged rightly that they are living beings,—I say "rightly," because I myself have often seen them quite closely, as well as felt them,—he describes the figures worthy of notice:

1. Man with black frockcoat and white necktie, shaved, young, only the bust visible outside the curtain.
2. A woman, with long black hair, tall, the face rather indistinctly seen by me from the opposite side.
3. A young girl about twelve years of age, blonde, in white garments with a girdle.
4. An Indian with a turban and flowing beard, seven feet high, only visible between the curtains.
5. A man in a frockcoat and white cravat, white stockings, beardless.
6. A nun, dressed in white.

I ask now, how is it possible that a man like Bastian, who is

about five feet two inches high, could appear as a fair little girl of twelve years old and an Indian seven feet high, who both "without doubt are living beings"? In support of this idea no kneeling down or standing on a stool would do, since that would not give the proportions and symmetry of the faces and figures, and the movements, the coming and going, would be quite impossible.

Even if a conjurer had more time and suitable materials at his disposal than Bastian had, how could he perform all this, when the co-operation of others and an optical apparatus were beyond his reach?

But now a circumstance must be noted, which bears particularly on the matter. The Indian is too marked a person to be confounded with any other appearance. This Indian, however, appeared on two other occasions, *when it was impossible that Bastian could have personated him.* (See pamphlet "Kundgebungen.") The inventor or originator of the above mentioned apparatus cannot be permitted to doubt the authenticity of these last appearances, because the proving of them was by a much simpler process than that of his arrangement of wires, under the control of a person separated from the spectators; and as I do not doubt for a moment that his apparatus and functionaries did their duty by him, so he cannot and will not doubt for a moment that either the locked frame of the door could be taken away, or that the thick net remained uninjured. If this standpoint is not admitted, all inquiry and discussion must come to an end.

May there not exist some probability that the same two identical figures may not be produced by the same means or in the same way? Can one imagine for a moment that the Indian at one time was a true and at another a false phantom? Does it not follow that by the act of standing up and by the confinement of nets and bandages, something remains to be made clear, which is a cause of the difference between materialisation and transfiguration? If it is to be conceived possible, that through some power the chair was raised, while Bastian was sitting in it, and that the same power pressed on the chair when he stood up; if it were even imaginable that the conducting of the current were under the control of other beings (see Zöllner's experiments with Slade) in such a manner that the apparatus always showed the weight, even when Bastian was *not* sitting on it;—in one word, if this apparatus affords no positive proof, either for or against, then no one will accept this most unlikely

state of things, but be certainly convinced that *Bastian was standing up*; this is without doubt the most natural explanation of *the interruption of the telegraph, but does not explain the problem.*

Undoubtedly these facts are against the probability of Bastian's consciously personating the figures, either sitting or standing, with the means at his command in his normal state; namely, the limited space of time, the character of the appearances, and the identity of the figures. This is the *first* thing gained by the exposure. In any case this experiment was very instructive, because by it the theory of the different degrees of severance was established. We gain another important fact through the record kept of the time of the intervals, as well of the development of the phantoms and of the standing up, which we shall make use of in the chapter on the development of exoteric natures.

We will now proceed to the account of an attempt at exposure, which created a great sensation in the beginning of 1884. When Baron Münchhausen wished to give his hearers an idea of the intense cold he had suffered in Russia, he related that while driving in a sledge, he had blown into a post-horn, in order to excite the attention of the people at the inn he was nearing, but in vain—the post-horn gave forth no sound. When, however, he was comfortably settled in the inn, suddenly the post-horn, which was hung up, began to play; Baron Münchhausen then became aware that the sound had been frozen up through the frightful cold, and thawed when in the warm room. This anecdote always recurs to my mind when I read the objections and arguments of continental novices on this subject. That which has been long since examined, refuted, or accepted by veterans in England and America, emerges years afterwards like a new melody on the Continent.

English physicists of repute have acknowledged the genuineness of materialisation, when subject to the most rigid test examination; the fact of the apparent transfiguration is confirmed in the same way by numerous experiments and incidents, but all in vain; the same old tune is heard again and again. Hundreds of sittings have taken place, in which the phantom has been seized. In many instances nothing has been retained in the grasp, but in others the medium has been held, and it seems as though nothing could in this way be arrived at, because it has often happened that the very same medium who

one day was seized, the next would be brought forward by the phantom itself. Of course, the newspapers keep silent about this latter fact, but when a medium is seized (though nothing else is found as a proof against him), the press raise a terrible outcry !

I was asked by a person in high position if I could procure him the opportunity of seeing some of those phenomena, which form the basis for the theory of spiritualism. I expressed myself willing, and guaranteed results on the condition that a certain number of *séances* should take place in a closed room, with a select number of spectators, and that the successive increase in the test conditions should be with my consent (which conditions, however, were not carried out). I explained to him that there were persons to be found in the kingdom in whose presence supernormal phenomena took place, but that they would not consent to a long-continued series of experiments, and that for the purpose of a systematic, objective inquiry only professional mediums were serviceable. If he wished it, I must get one to come from a foreign country. I proposed for this purpose two Americans and a German medium. Among the first was Harry Bastian, although his powers in 1882 had become very weak, and he had decided to hold no more *séances*. The following was the cause of my selecting him, in spite of these circumstances.

I learnt through a third person that Bastian had found another occupation in England, and for sixteen months had only held one (a very successful *séance*) with some American friends who visited him on July 4th, 1883. I learnt further that Bastian was in very poor circumstances. All this decided me to ask Bastian through a third person if he felt sufficient power to hold a *séance* once a week. As I received an answer in the affirmative, I sent him an invitation. In the first place, however, I explained that the *séances* with Bastian must not be of an exhausting nature, though they would doubtless be very interesting; and that for the more particular phenomena stronger individuals would be selected, who could exhibit their powers in full light.

At the first dark *séance* nothing particular occurred; at the light *séance* several figures appeared, who, however, did not come beyond the curtain, and whom I could not see, as I was standing at the side, and the curtains were quite away from the wall, and being opened, came out still farther, so that I only saw the left shoulder of a single figure, which seemed in

no way to resemble the appearances of former years. It should be remarked that before the *séance* Bastian was searched by two members of the company.

At the second dark *séance* the proceedings were more interesting, since some occurrences took place which could not be accounted for by natural means. That the gentlemen surrounding Bastian received objects from the table proves nothing, because no one in the company could say for certain that the objects were on the table before the beginning of the *séance*; less easy of explanation is the distributing flowers from a basket outside the circle. Two of the company asked for certain flowers which they were thinking of; one of them received the one he wanted, the other, however, got another; this last declared afterwards that he found the one he wished for in the basket after the *séance*, injured; whether the leaves were fallen off or it was broken, I do not know. The fact the most difficult of explanation was, that during the dark *séance* one of the company pushed the bell which was lying in the circle, under his seat outside the circle with his foot, and demanded that the bell should ring, upon which the bell flew back ringing within the circle, although Bastian could not know where the bell was to be found, and must have felt with his hands from the centre. Before the materialisation *séance* a naval officer present bound Bastian to his chair, believing the bandage to be quite secure; notwithstanding which, in a few minutes the medium was not only free, but his hands were tied together in such a manner that the cords had to be cut. No figures appeared.

At the third *séance* nothing remarkable took place in the dark; at the light *séance* four figures appeared. As, however, the figures would not come forward, the light was diminished at my suggestion, by pushing to the doors of the adjacent lighted apartment. The Archduke, who was there, acknowledged, in the pamphlet which he afterwards published, that the figures by this means were most distinct. When the fifth figure appeared, one of the company sprang forward, pulled a string, and the door between the cabinet and the figure shut. This was the work of a second; another of the company seized the figure, which had been concealed from me the whole time by the curtain; it seemed, however, to me as if it were not quite vertical, but had a somewhat backward leaning position. The figure may have been concealed by the curtain from me from three to four seconds, and then I saw Bastian in his coat,

with his waistcoat buttoned up, exactly as he had entered the cabinet, only he was without his shoes, which was not noticed till the cabinet was entered, where (excepting them) nothing was found. One shoe was close to the chair, the other at some distance. As Bastian, when seized, was not in the costume of the figure, and I doubted how a metamorphosis could be completed so quickly, I proposed that he should be undressed ; this, however, was considered superfluous. I was told that one of the gentlemen had seen Bastian put the material away in his breast, which caused me to say, "Well, if that was the case, we shall find it." A member of the company and I, therefore, searched him, but found nothing but a pair of gloves and a porte-monnaie. I searched the whole of his coat and felt between his waistcoat and his shirt, but without avail. This is *species facti*.

The evidence against Bastian consists in the following :—
1. The identity of the figure and the person ; 2. The taking off the shoes ; 3. The figures not coming forward, and the short space of time they were visible ; 4. The hanging of the coat over the shoulders according to the assertion of the person who seized him.

To these circumstances may be added the following grounds for the probability of imposture in this instance : the rare cases of materialisation during the two preceding years, the giving up of *séances*, his rest of sixteen months, and lastly his deep depression about his mediumship. Against all this we must set the incomprehensibility of the metamorphosis and the absence of any materials to make at least five masks.

As to the worth of the evidence for or against him, the identity of the person and the figure really does not count, because the complete severance of the subject and phantom is of very rare occurrence. I have only seen it twice with Bastian and once with Frau Töpfer, and it is well known that the English physicist Crookes noticed it frequently in the case of a medium, who some years later was herself seized as a phantom in the same manner, without any adjuncts to the personation being found ; and the same thing has happened with Miss Hope and others. I explained to some of the company before the *séances*, that in case of a "grasping" taking place, the probability was that the medium would be found in their hands, in which case it might result in an illness for the latter.

The other evidence against him is indeed important, but not

decisive, which it could not be unless Bastian were discovered in the costume of the figure, or the means and paraphernalia of the personation were afterwards found. There can scarcely be any doubt that Bastian would have been acquitted through a nearer acquaintance with these phenomena. It is very much to be regretted that he was not completely undressed to satisfy one that only normal means were used. That a garment of cambric might be drawn under the shirt by means of a string in a second is to be conceived (indeed, on searching him I felt a thin fold under the shirt on the breast), but what could have become of all the different heads and wigs? Whether Bastian were an impostor or not is (though not for him) more or less a matter of indifference to the rest of the world, but it would be extremely interesting to know how the personation arose. Certainly some distinction should be made between the terms "incomprehensible" and "impossible." The metamorphosis through normal means is not *impossible* because one cannot *understand* it, and there are many, even of those who are not perplexed by the identity of the person and the phantom, who may have a *subjective* opinion that fraudulent means were being used. The discovery of the paraphernalia would have been *objective*, sufficient, and conclusive evidence for every one. If the sudden disappearance of the personation without leaving a trace is impossible, then the fraud of the medium is likewise impossible; if the first is possible, then fraud is possible, and consequently other accessory circumstances are probable, though not necessary. I have considered, on account of the above reasons, that these phantoms are incapable of proof, and was only myself fully convinced when the phantoms passed through a wire grating, which was seen in Hamburg by earnest and learned men. Therefore, after that decisive *séance*, I took no further interest in the matter, and only invited Bastian in 1882 and 1884 at the wish of third persons.

If the question is put, that as there was a suspicion of imposture in this instance, whether in former years Bastian might not also have been guilty of the same thing, I can only answer that he assisted at four kinds of materialisation *séances*, namely:—

1. Those in which nothing appeared; 2. Those at which the figures only just opened the curtain; 3. Those at which full-formed movable figures appeared in great variety; and, 4. Those at which stringent test conditions rendered personation impossible. When one takes into consideration, that if the phenomena, produced through private mediums in darkness in

select circles, were made public, Bastian's powers would no longer be regarded as a speciality in the way of materialisation ; it is, therefore, not improbable, that in order to avoid the recurrence of too frequent unsuccessful *séances*, he might have had recourse to accessory means, and have produced by their aid only pictures of what seemed to be forms. Figures appeared under circumstances which permitted me to imagine this, though there were occasions on which this opinion could not be received. There were also some on which a personation was *simply impossible*.

The Archduke John has, as we mentioned before, written a pamphlet about this event, called "A Glance into Spiritualism," and has recorded there that he was invited by Bastian *to go into the cabinet with him, which he declined to do*; from which it appears he was far less anxious to examine into the matter than to produce a sensation. Any one who is acquainted with the versatile accomplishments of the aspiring Archduke will not be surprised at this. He confesses farther on (p. 22), that an imperial prince together with Dr. Widerhofer searched Bastian in the cabinet, and that they found nothing on or with him. I myself searched him after the sitting, and not *alone*, and equally found nothing. Under such circumstances it is decidedly difficult to speak of imposture, *without clearly defined objective proofs*, even if the identity of the phantom and the medium stands beyond doubt.

The medium is doubtless the centre of operation of such manifestations. Whether, however, the transcendental powers or the meta-organism take possession of the physical organism, or whether the medium is only to be looked upon as the source from whence the substance and material is taken, can only be decided in particular cases, for in all figure *séances* personation is to be conceived. A refutation of the Archduke's pamphlet is to be found in "Psychic Studies," and I have myself answered, though with reserve, the attack on my opinions, in my article "The Logic of Facts." I look upon it as a duty, not only to give an account of the facts, but to set forth the conclusions to be drawn from them ; although it could not be pleasant for me to fight against a person, who himself confessed that he had no philosophical instruction, that as to the subject in question he had no knowledge whatever, and who above all was a witness of such phenomena for the first time. The Archduke was acquainted with none of my writings, except one small pamphlet. I was besides fettered by the possibility of the confiscation of the

answer, since the sub-officials could easily use the existing state of siege, and make their own profit by it.

The daily press throughout Europe, for whom nothing exists that has been discussed and published by physicists in the last century, had food for their jokes for weeks. If this was the aim of the Archduke's pamphlet it was fully attained, and I have no grounds for quarrelling with it; for it rendered the greatest service to the subject by the interest it created. Spiritualists should erect a monument to him! A dozen more of such exposures, and the ice is broken!

The fact of the appearance of phantoms is established by the number and gratification of the witnesses, even if Bastian had never been born, or had always been an impostor. The production of such genuine phantoms in Bastian's presence is, however, as surely proved as any attested fact in history. The result arrived at by the Archduke's publication is, at the most, that Bastian in *one instance* was guilty of fraud; and as this is not proved, it remains an open question. The youth of the Archduke will allow quite sufficient time with increasing experience to convert a Saul into a Paul. Any one who, like myself, has had hundreds of *séances* of the most varied nature, and has read the accounts of thousands of others, will begin to perceive the causes *why one circle* obtains results of the clearest evidence, and *another* is brought to believe in fraud. *Unicuique suum!* Such solitary experiments lead to no results; had the Archduke observed the conditions laid down by me, he would in time have been convinced; at all events, he would have been justified in giving an opinion.

In what manner, then, have facts bringing undoubted conviction been arrived at?

Crookes took a medium into his house, and carried on his researches till he obtained what he sought for. Slade came to Leipzig, and placed himself at the disposal of the professors of the University without remuneration; he received hospitality from a person of consideration in Leipzig, as, like most mediums, he is not rich. I did the same, and kept three mediums often for months together. There are persons who have held two hundred sittings with Bastian for a particular purpose, before they accomplished it! Certainly, mediums who are capable of holding a *séance* daily are more likely to succeed than those who can only hold one or two a week; in former years Bastian was able to do this. Did not Bastian make *through me just the same* proposition as he did when the bell-apparatus was in-

roduced? Bastian declared he would willingly come to the country and place himself at the disposal of those interested; he demanded nothing, except that his modest wants should be provided for; this proposal was not accepted, and why not? I only give my subjective opinion, because this agreement—I do not deny it—might have produced much unpleasantness to those concerned.

This can perhaps scarcely be understood, and yet it is generally the reason why those who belong to scientific circles are afraid of openly going into these questions. Everything passes current in some way or other, and has its own public to appeal to. A magnetic healer, who had often obtained surprising results, made the proposal to Virchow, a true inquirer and remarkable pathologist, to give him an opportunity to convince him of his powers, which would only have cost the philosopher an hour spent in the hospital; but Virchow would not consent, and the magnetiser (Walburg-Kramer) said very aptly: "If the celebrated savant Virchow were to succeed in finding the long-sought-for bone of an ape, which would bridge over the chasm between gorilla and counsellor, then the professor would exult in having attained the highest rung of the ladder of fame. Would his name, however, not sound the sweeter if he had not inhospitably shut his door against the healing art of magnetism?" Just in the same way it is more scientific to hunt for remains of buildings, to dig up old bones, and to find out something relating to the "Häckelischen Bathybius," than to confirm the existence of beings like ourselves; and if an inquirer into nature does not hold this opinion, he must take good care to keep it to himself, otherwise he will meet with scornful looks. I often hear in these days of some professor who holds his office under the condition that he does not openly inquire into these things. I know for a fact, that a professor, who had attended *séances* with me, was sent for by a minister of instruction, and told that he must renounce his convictions, at least outwardly. Louis Napoleon visited Gùldenstube, and even kissed what he supposed to be the hand of Napoleon I. In many ways he acknowledged himself convinced, and believed in these phenomena; and yet, after some *séances* with Home, at which a piano came from a distant room, a lighted lamp flew about, etc., according to some, he was said to have exclaimed "C'est très-bien fait!" I do not look upon Napoleon as a profound thinker; but he was not quite so narrow-minded as not to know that what took place was not "a performance." He was

obliged to speak like that, in order as a monarch to avoid being laughed at. I do not blame any one, if he turns away suspicion from himself by some phrase ; for the *Society of Spiritualists*, as represented by its journals, is not itself very courageous.

These researches demand not only patience and special knowledge, but one should be actuated by high motives. Those only are likely to obtain *good séances* who know how to draw either comfort or instruction from them, since we have not mechanical or chemical powers to deal with, but human or other intelligent beings, to whom no conditions can be prescribed. I will try to illustrate this by an episode.

Before Bastian's arrival I received a letter with four signatures, in which apparently the conditions of the *séances* were to be dictated afterwards, though the fact of the sittings was only then proposed. I, for my part, was against any conditions being imposed, and advised the members of the circle not to demand any, but to go on gradually, and content themselves with earnest wishes for success. They gave way to my advice, and obtained the most brilliant results, as when, for example, on several occasions two figures appeared at the same time. How these, or even one of them, could have been brought into, and taken out of, a locked room is a physical problem which I leave to scientific men, who will not hesitate to accept the possibility that, without the knowledge of the master, the walls of his strong castle were broken through and closed up again in a few minutes and without a sound. Persons ought to take great care about establishing the facts, and never lose sight of the importance of this, and they need not trouble themselves about exposures, which in no case prove anything, and are quite superfluous.

There is nothing in the world easier than to take in a credulous man. Mime thought quite rightly that Siegfried, when he was thirsty, would drink and be made unconscious by what was really a sleeping-draught, in which condition he could very easily cut off his head. But Siegfried, though a fearless and unsuspecting hero, and easy to deceive, fortunately possessed a *higher power of perception*, and read Mime's thoughts, which filling him with disgust, he struck him dead. The higher form of consciousness detects at once the intention, and can act in accordance. When I became aware of the endeavour of two gentlemen to hold sittings with me, with the aim of showing their cleverness to the resentful but already satisfied critics, I arranged a *séance*, in which were

only sceptical elements, and remained away myself. The result quite fulfilled my expectations; nothing whatever occurred, and the spectators went on their way rejoicing, convinced that the whole thing was a swindle.

Anyone who wishes to expose, should before everything have read the accounts of exposures, of which not a few are to be found, for then he would learn that the intelligent unseen world often pays brutality back in its own coin, though harmlessly; trickery never bears fruit. One thing, too, he will always find in any case, namely, that the intending exposé is just about as wise as he was before.

Let us put the case that the medium is seized when the phantom is grasped at; it does not follow from this, that all representations, even by the same medium, were produced in the same manner; and for this reason, because now and then forms appear in a manner which renders it perfectly impossible that they could be the medium, as, for instance, when (as in Vienna) two figures appeared together in a locked room, or when, as I witnessed, a four-year-old child appeared. The fact of such appearances remains unexplained, including the question of *the guilt or innocence of the medium*, for he is under the same interdict as the magnetiser or the somnambulist. Let us allow, however, that any attempt at exposure turned out in favour of the medium, should that be taken as a proof that he never had cheated, or even that on this single occasion he did not do so? *Might not the medium be cleverer than the exposé?*

If a medium is exposed, it proves nothing whatever *against* the facts; and if he is not exposed, nothing whatever *in favour* of the facts. Is Wagner to be thought no composer because he has adopted, intentionally or unintentionally, ideas of Chopin? And is a thief an honest man because on one occasion he did not steal when he might have done so? Only the discovery of the masks, etc., would prove with any probability of certainty that on one occasion the figure was an imposture, because that would be an objective proof. It is a fully-proved fact in India, in America, and Europe, that these transcendental powers or supernatural beings can triumph over the laws of *gravitation*, as we do with the help of our muscles; that they are able to divert rays of light and the magnetic current; that they can overcome space differently to what we can; and that they can influence certain persons in a particular manner; therefore, exposures, if they are to be completely and irrefutably established, must be carried on over and above these four possible

mystifications, and independently of them, otherwise the medium may be unjustly convicted. A Latin proverb says, "Mundus vult decipi, ergo decipiatur!" in English, "If the world wishes to be deceived, it will be deceived!" In the present instance, I paraphrase it thus—he who is determined to discover imposture, will discover it.

If Bastian were able to produce these phantoms by human and physical means, he could have no difficulty in exhibiting them before hundreds of paying people. Just imagine what a position he would be in, if he were to declare that during twenty years and through six thousand *séances* he had been duping people, among whom were so many specialists, in order to assist in the victory of materialism; that he was a better physicist than all the professors, and that he would reproduce the magic tricks in the theatre, *à la* Hanson. Just think of the jubilation, the fame, the money! Cumberland, under the banner of the "anti-spiritualists," gained twenty thousand florins in Vienna. But no, Bastian *prefers* to remain poor, and to be looked upon by some few people as an impostor. How very probable!

I think that all those who witness these phenomena should refrain from a *too-hasty* judgment of these things. When I was making the experiments with Miss Fowler, I diligently studied spiritualistic literature, and declared, in my "Philosophy of the World," that the thing was not ripe enough for me to give an opinion upon. I did not feel myself competent, although I had then gone through more experience than had all the individuals comprising Vienna society. When I added my experiences with Slade, I said in a pamphlet that "I would not publish my definite opinion till I had held another hundred sittings with several different mediums." One cannot, therefore, reproach me with setting to work too hastily or carelessly. Only when I had further undertaken most conclusive researches, when Zöllner had held his *séances*, and when I could say with certainty that there existed no speciality worth naming in this department in all three quarters of the globe, no book worth reading on this subject, no philosophical views worth studying, that were unknown to me,—only then, when the whole thing began to be manifest to me, did I step forward and express my conviction of the certainty of these phenomena, and explain them as such, which I did in the third volume of the "Prejudices." A medium may be exposed ever so often, it will alter nothing of the facts, since I look for a guarantee, not

in the subjective morality of the medium, but in the objective truth of the facts themselves.

The hypothesis of imposture must be proved insufficient, because it can only by any possibility be applied to a portion of the manifestations. The only case where imposture might well be considered the rule, with very few exceptions, is that of the so-called spirit-photograph, which is not difficult to manufacture. I have photographed mediums and other individuals in their presence, without discovering anything on the plate; I have myself made the experiment with the magnesium light, with a medium entranced, during the *séance*, but in vain; I have also tried to photograph the figures which were visible, but equally without any results worth mentioning,—which is the more curious, as the medium, who lay in trance covered with a net, had less light upon him (being further off than the figure), and is yet visible in the photograph. Crookes photographed a figure (I myself possess a copy); if this is genuine, it is a guarantee against the doubt as to the possibility of obtaining them, which must be recognised as admissible only so far as the sufficient degree of materiality of the phantom and the suitability of the reflecting rays permit.

All those who think to explain away and get rid of these facts through the theory of imposture, labour under the disadvantage that not only in the meantime the number of mediums and spectators is much increased, but that the facts themselves gain more and more in evidence; the intelligent unseen world seems to make progress in the art of our physical manifestations, for scarcely is Bastian unmasked, according to the journalistic notions, than three mediums spring up in America, in whose presence the figures appear in circles and in full light! Let us, then, look for better, though perhaps less convenient, explanations!

CHAPTER IX.

THE EXPLANATION OF THE PHENOMENA BY PSYCHIC FORCE.

THE second hypothesis which is advanced for the explanation of the phenomena, though by a very small minority, is that of "*Psychic Force*."

We are in the habit of using the expression "Force" when we have no further reason to give ; we are accustomed to bring forward this force as an explanation for many things, though it really explains nothing ; it only points out that one unknown quantity is to be distinguished from another, as, for instance, chemical from electric force. As we really do not know what the "psyche" is, and only use this expression to distinguish an unknown quantity from another known or unknown quantity, so "psychic force" expresses nothing more than that we suppose by it we understand something which differs from either of the before-mentioned forces. In this common sense we may apply the term "psychic force" to all the three hypotheses, since imposture is, like every known or unknown action, equally a psychic faculty, as would also be that of the intervention of other beings. This, however, is not what is intended by those who use the term ; we say "psychic force" for shortness, but mean by it *the unknown psychic force of the medium*, and intend to express by this, that the theories of physical means and the intervention of other beings are excluded,—which idea seems quite justified by a considerable portion of the phenomena.

The various functions of men admit of a fundamental distinction, which is of so great significance, that it has even given a name to a new variety of the pantheistic philosophy. The organic functions may be divided into two parts,—the known and the unknown ; but they are not divided from one another in such a manner that they can never be reunited. We can, on the contrary, easily prove that our consciousness rests always

on an unknown basis, just as the child only slowly transforms unknown objects into known; and *vice versâ*, it often happens in the case of faculties very slowly acquired (as, for instance, fingering and performing brilliantly on the piano), that they partly change to an unknown function. We know well enough when and what we eat, while the wonderful analysis of the component parts, the distribution of the juices and nourishment, of so many various cells, are quite unknown operations to us. Our entire consciousness is but a looking-glass, in which only a small portion of the unknown is reflected. What must particularly strike thoughtful minds is the circumstance, that the real and the complete lie in the region of the unknown, and the faulty and defective in that of the known. This circumstance is most apparent when we compare the results of the instincts of animals (like the bee) with the known operation of our intellect. We know further that men in an unconscious state (that of sleep) often betray a power of perception far above that of their ordinary condition.

If we likewise understand by "psychic force" the unknown transcendental basis, without its being limited to a particular person, these phenomena may without doubt be ascribed to it; but if they belong only to the medium's transcendental basis, we are justified in the inquiry, "What are the boundaries imposed on the capabilities of the 'psyche,' if by its power the bandages are loosed from the living body, and the source of impression is displaced?"

If it is admitted that the unknown metaphysical portion of man is capable of perceiving things which are not perceptible to the organs of sense, is it not imaginable that the "psyche" might perform things which our physical hand is incapable of, such as unfastening knots, etc.? Who can assert that the, to us, unknown power of the psyche might not by means of its transcendental faculties perform many of the things done through the medium, which men ascribe to the intervention of other beings? We will occupy ourselves later on with the negative definition of the limits of the "psychic force," and answer the question whether and how far the loosening from bandages lies within the power of the "psyche." It is enough here to allow that man in an *unconscious* state is capable of performing actions which are beyond his powers in his *conscious* moments, as may be witnessed in some instances of sleep-walkers, magnetisers, etc., which must be familiar to every reader. Everything that we have learnt about direct visions, and much

of physical phenomena in this department, may be explained through this means and without bringing to bear the co-operation of other beings.

The intervention of the world of spirits is not necessary for the explanation of wondrous dreams and visions of healthy and somnambulistic persons ; yet the functions of the senses and the normal consciousness are always in such cases kept in the background ; this, however, does not justify us in accepting the direct operation of the meta-organism as an explanation in the case of a man possessed of consciousness and of power over his body. Transcendental visions result from slumbering consciousness, and the materialisation of forms is only accomplished, at least according to my experience, when the medium is in a state of unconsciousness ; I have noticed too, as far as it was possible to do so, that the more plastic and complete the formations, the deeper the sleep was ; Bastian, indeed, asserts that in earlier times he could see the figures on the opening of the curtains ; if that is true, he could not have co-operated with his meta-organism, but must have contributed only the material part. The question if the organism co-operates in any way in the formation of the phantom, or if the Indian idea of the condensation of the material is the right one, is not so easy to decide, for there are many facts which are opposed to a one-sided explanation. There are a great many materialisation *séances* ; very few, however, in which the direct *bodily* co-operation of the medium is *excluded* and its absence *guaranteed* in a reliable manner. But as such cases have been known, and as one proof is as good as a hundred, we stand in presence of a problem, which must be cleared up ; for we desire to explain everything in a manner that leaves no room for question.

It is certain that Bastian was not sitting on the chair during the appearance of the figures, and that he in some way physically co-operated ; it is still more clearly proved that Frau Töpfer, though leaving her clothes and bandages behind, was not on the chair. It is nothing to the point that the figure itself opened the curtain and rendered possible the compromising view of the medium ; on the contrary, this is of great importance ; in the same way the circumstance is not changed by the fact that the medium was found a few minutes later sleeping again in her clothes and bandages ; that she had bodily co-operated was in the highest degree probable at several *séances*, from the size of the hand and breadth of the form of the little Abilla. The fact of the physical co-operation of Mrs. Corner is not so well

established. This respectable lady had had *séances* for years with the greatest physicist in England (Crookes), of which the press took no notice; when, however, years afterwards, she was seized, there was scarcely a paper in Europe which did not notice the fact; there is, therefore, no necessity for me to say anything further about it. Mrs. Corner was seized as the figure, without, however, any paraphernalia being afterwards found; the same evening she held another *séance*, at which two figures were visible at the same time. By a sudden seizure, however, the possibility is not excluded of the connection being completed at the last moment, so that the identity of the medium and the phantom proves nothing; in the case of Bastian and Töpfer the bodily co-operation was in two instances proved without doubt. On the other side, it is known to my readers that in direct contradistinction to these facts with Bastian, twice, in Vienna, double figures were seen, and that on two occasions the physical co-operation was (at least according to our ideas) impossible. Accounts of sittings are also innumerable at which the phantoms melted away, and formed again. It is equally certain that I, with three others, saw Frau Töpfer securely bandaged, simultaneously with the figure for some time, and felt the slender figure of the apparition, which could not by any possibility be confounded with that of Frau Töpfer. And it is likewise a fact that once little Abilla appeared to me not larger than a big moderator-lamp, something like a very slender little child of three years old. We know that Mrs. Corner was seen at the same time as the figure, and, above all, that she was once exposed to a current of electricity, and at another time had a thread of silk passed through the holes in her ears and sealed to the ground, so that all physical co-operation was impossible.

Jaccoliot narrates that in the presence and sight of a fakir a whole mass of human limbs was seen and taken hold of by him, when in some cases he could feel no resistance, while in others the forms were not only visible, but sensible to the touch. The most decisive thing, however, is, that for the few cases in which the figure has been seized, and has turned out to be the medium, many more instances occur where the figure has melted away, and thus proved itself a phantom. One cannot deny the one and affirm the other; all these observations, standing in contradiction to each other, are only truths and facts not to be put on one side. He who would ignore either the one or the other would only dupe himself; for instances of both kinds are too numerous for a person who considers the phenomena from

a one-sided point of view, to find a correct explanation embracing both classes.

In the face of these facts it is not to be denied that the co-operation of the medium is a varied and gradual one, of which our knowledge gains nothing through the explanation of "psychic force." Let us see what is proved by observation, and what mediums say themselves.

Mediums assert that favourable conditions are only to be obtained by a good arrangement of the circle, and with persons who believe in the facts and have confidence in the medium; and observation confirms this. This is especially the case with individuals of this kind with lessening powers. Observation says further, that, according to the circle, the figures which appear are not only able to overcome greater difficulties, but to separate themselves farther from the medium, and approach nearer to the spectators. If this is true, it becomes clear that the setting free, whether of the meta-organism or only of some material ingredients, which are essential to the formation of the figures, and which Indians term "agasa," does not occur in some cases, and that then the body of the medium co-operates. How often it happens to ourselves that we are thinking of something, and though alone in a room, we speak our thoughts out loud, even accompanying them with gestures! *The medium co-operates in every instance, whether with his physical body, his meta-organism, or the organic matter given out by his body.* This does not apply to three different kinds of mediums, but one and the same medium may at different *séances* co-operate in different manners. I have found in the cases of Fowler, Schraps, and Töpfer that they must be securely bound, or they would act by physical means.

But the results which follow the grasping of a figure give us likewise a hint. There is a well-authenticated case in which a child recognised its mother, or thought it did, and seized her, and no consequences ensued either to the medium or the figure; there is another in which the "grasper" got a good chastisement; as a rule, however, it is most injurious to the medium, who has often to suffer for months on this account, when it is a case of genuine materialisation and not of transfiguration; it may, too, be possible that in the last case, from the reasons given above, the junction may be quicker. This last circumstance, namely, the causing of bad consequences, seems in many cases to arise from the fact that in societies, where rude grasping and attempts at exposure are the rule, the

medium is almost certain to co-operate physically, even if he does not become the phantom. A young friend of mine wished to have *séances* at his house, and Bastian held two there, where, however, no materialisations took place; I found out afterwards that some one was concealed in the room. From these doubtful cases it appears that the co-operation of the medium can vary very much, and that which is described as "force," which in the different sittings is more or less employed, is identical with neither the degree of severance from the human body, nor the greater setting free of the organic material.

The periodicity of the appearances, as was set forth in the account of that remarkable *séance* (p. 99), gives us another indication worthy of note. Nine figures appeared in the space of not quite six minutes; after three minutes' rest on the chair by the medium the tenth figure appeared, who alone needed nearly two minutes for developinent; for a minute the signal was given that he was not sitting, and then for two minutes Bastian was certainly not in the chair, *but no figure appeared afterwards*. I have always found this periodical arrangement observed, that is, the figures always appeared at first quickly, one after the other, and such an arrangement was generally to be observed when a good many figures came forward. *The sitting concludes almost always with a fruitless attempt*; for one hears the rustling, as made by an approaching figure, and often indeed sees a white mass or strip behind the dark curtain. It must be confessed that this result points much more to a diminution of the power, than to an artful personation; I do not myself think it impossible that at the same *séance* the first figures are sometimes developed without the co-operation of the body, and that later on, when the power is weaker, there is a greater sympathy with, and proximity to, the body, till at last the medium comes out either consciously or unconsciously. This last has been known to occur. If to all these difficulties the reflection is added that *such different faces and forms* are seen, it would indeed be a mistake to infer that all phenomena occur through "psychic force," though it is possible that some may.

I find the attempt of those, who try by the fact of the "grasping" to do away with the explanation of the phenomena, being due to the agency of the intelligent unseen world, to be natural in the case of such as deny the existence of other beings *à priori*, but I cannot understand how those who, like the writers in *Psychic Studies* (Leipzig), recognise, not only the facts, but also the existence of other kinds of beings, can

place all phenomena of this kind to the account of the psychic force of the medium, which must either produce by its own magic power moving and tangible figures, or make the spectators of these phenomena the victims of hallucination! To this theory the *Psychic Studies* pledges itself, and as this monthly journal has a wide circulation, a double end will be reached if through combating it, we make the point in dispute clear.

The phenomena which we described in the first part, namely, the supernatural or abnormal operation and perception, are certainly to be ascribed, in the first place, to the psychic force of living beings; not so in the case of the severance (*Spaltung*). That the *phantoms* cannot be produced by the psychic force of the medium is manifest and in some instances clearly proved, as we shall show further on; let us first see if this explanation will suffice for those phenomena (incomplete severance) which we discussed in the sixth chapter.

The *Psychic Studies* will not deny the fact that both Zöllner and myself obtained writing in an unknown hand, under stringent conditions. Let us take the writing in Greek, now lying on my desk, as an example, which was written in full light, on my *own* slate, and in my *own* room.

The first thing which must be excluded in this instance is the idea that this writing was a hallucination of the spectators, for there the writing still is. It is easy enough to believe in hallucination in an isolated case, more difficult when several similar instances occur, and simply impossible when the person has the slate in his own hand. Hallucination it most certainly was not, the slate was really written upon. Now, however, the question arises: by whom?

Let us first accept the idea adopted by *Psychic Studies*, namely, that it was writing done through Slade's "psyche," or psychic force, and, therefore, not by any unknown being. What follows?

It follows, first, that Slade's soul or psyche must have a hand, or something corresponding to it, by means of which it could guide the pencil. Slade's psyche must not only possess human comprehension, but be able to understand and write the Greek idiom. I reject this hypothesis on the ground that Slade was neither in deep sleep, nor his limbs strongly convulsed, but in full possession of his consciousness. Just as a person standing within a circle has only the concave side in front of him, and one outside has the convex (because a curve cannot at the

same time be concave and convex), so the normal perception and mode of operation cannot act at the same time as the abnormal and transcendental faculties. Let us, however, put this difficulty on one side, and adopt the assumption of the *Psychic Studies*, that the operating power was the psychic force, Slade's metaorganism.

If that is the case it follows that, if the soul of a man does not need the body in order to be able to write thoughts, which do not exist in the brain, it must certainly be able to do so after death. Let us, however, accept the assumption that a departed person versed in the Greek language had written on the slate; it follows that even in his bodily life an essence must have existed in him, which survived his death. In the first case I arrive at the necessary supposition of a possible survival, in the second at the supposition of a psychic force in man. It seems as if this were an idle dispute, but it is not so.

Spiritualists are only too much inclined to throw everything, even the communications of a Davis, into the same pot with the appearance of figures; they hold that any supernormal consciousness, particularly when it takes a dramatic form in dreams, are whispers from the spirit world; and it is, therefore, not to be wondered at that the *Psychic Studies* should fight against this; the latter, however, fall into the other extreme, and have expressed the inclination through their editor for the future to ascribe everything to the "psychic force" of the medium,—a view combated by Counsellor Aksakow in the April number of 1884.

This striving of men after uniformity of explanation is to be understood. Kant proved that much may be a product of our organisation; the elder Fichte attributed everything to illusion, because the world may really be an emanation from an almighty Power, incomprehensible to us; Schopenhauer substituted directly for God all the phenomena of the world; because the "thing of itself" displays a will, he declares it to be "*will*" itself. The construction of the world is not really, however, so simple, and our powers of knowledge are not adapted to grasp the foundations; besides, above all, the expression "psychic force" is really no explanation. If all the materialisations so-called, might be attributed to hallucinations produced through the psychic force of the medium, then with equal justice a railway might be called a phantom of the brain without any real foundation. Should the soul of the medium, however, appear itself as a phantom, it must possess a magic

cap (*Tarnhelm*) to be able to represent each figure at will with its different features and appearance! Why may not the "psychic force" of myriads of departed beings be capable of personations, when that of the medium is so omnipotent? Is not the thing just reversed? Is it not more difficult to imagine such evolutions of the "psyche" in human bodies, than to admit of a projection and materialisation of the free psyche or soul? Is not the human body besides a projection of the soul in organic form?

One ought not to act without discrimination. It is true that people sometimes see figures which do not exist, but are an emanation of the brain, arising from some influence. On the other side, it is not less true and just that living men cannot succeed in materialising forms with organic cells, which are visible, tangible, and capable of action. If the "psyche" can personate a human organism with living cells, why should it not be capable of doing this in other ways? Just because this power slumbers in living men, it can come forth in extraordinary conditions of the organism, and survives the organic body. Therefore, the proposition may be reversed, and we can say, Because the soul comes forth on the death of the body, it must, therefore, already exist in living beings. There are, indeed, completely organised persons who are *only* conscious through the senses, and there are without doubt perfectly developed cosmic beings, who have nothing to do with our state of existence; the ancients thought *that the soul at times emancipated itself from the body and its form of consciousness, and that a departed spirit could at times make itself material in some way!* (Plato.) In other words, the transcendental basis of men can—under unusual circumstances—manifest itself either within or outside of the cell-organism.

Psychic Studies believes in a spirit world, but denies the most forcible evidence of its existence and all its results; it does not admit of its intervention, but surely this is not because it will not permit St. Peter to pass through the gates of heaven?

With the proposition, "We recognise the whole faculties of the soul as a product of the All-powerful," one overleaps all difficulties, because in this assertion there is nothing to lay hold of.

"Psychic force" is unavailable as a ground of explanation for the *whole* department of mysterious phenomena, because, as we said before, first the idea is much too general, for everything may be included in it, and everything may be again

analysed, and yet it explains nothing. If by "psychic force" the meta-organism of the medium is understood, the explanation will not suffice, because, in the second place, the soul of the medium is only capable of independent and reasoning action outside the body, when the latter is in a state of profound sleep; and there can be no doubt that the "psyche," wholly unfettered by the body, could act much more easily. In the third place, and lastly, there are phenomena which cannot be ascribed even to the "psyche" of the sleeping and unconscious medium, as Counsellor Aksakow justly remarked, "When a materialised figure appears, who removes objects found in the room from their places; who writes upon paper, which writing remains after he has vanished; who brings objects which were not in the room previously, and leaves them behind him, or takes things away with him; if these figures are photographed, if they leave impressions of their hands and feet; if they allow locks of their hair to be cut off; and if this hair remains, etc., such cannot possibly be called a case of hallucination. If these were actions performed by the psychic force of the medium, either the hair must have been created out of nothing objective or real, or those, who years after held the hair in their hands (which in this case could have had no existence), must have been under a hallucination with regard to the hair! A fine alternative!"

The psychic theory set forth by Serjeant Cox, at the commencement of the appearance of the first physical phenomena, is a scientific cloak for the timid adherents of spiritualism, but nothing more; it is no real explanation. The advocates of the theory who make use of "psychic force" as a ground of explanation for the whole round of these phenomena, would do well to take example by the twelve-year-old Margaret and the nine-year-old Katie Fox. When these two children found that not only their spoken wishes were fulfilled, but even those expressed by the movements of their hands, they called out, "It does not only hear us, but sees us as well!" These children had not certainly the philosophical instruction necessary to know that seeing and hearing might be all one to other kinds of beings. Vibrations are the cause of both sensations; but they knew clearly enough that something *outside* themselves was acting in an intelligent manner, when they spoke out their wishes. When later on the alphabet was made use of, rappings were considered as manifestations from the departed; people did not believe in it all at once, but were obliged to

confess that in some cases of striking proof, it was the only possible and, at all events, by far the simplest explanation. On this point complete accord exists among all mediums, fakirs, etc., of every people and every age. People, however, will not accept this simple explanation, because they are ashamed of having always rejected it, and prefer "placing the Pyramids on their heads." This reminds me of the answer to the question, "How are cannon made?" Common sense says, "We take a metal cylinder and bore a hole." This answer was repudiated by some one, who with learned pathos said instead, "We take a hole, and surround it with fluid metal!"

That a waking man could cause ten sleeping ones to see the same dream-picture might be within the bounds of possibility, but that a sleeping man should cause ten persons wide awake to imagine they saw a certain personality, no one will be able to believe. It might be just possible that one person might take the figures for those phantastical ones we see in dreams; to imagine, however, ten people sitting together, not asleep, and all influenced through the "psychic force" of the medium to have the same dream, would indeed be a thought which would empower any one simply to go beyond the order of the day against the opinion of the originator.

We therefore affirm:—

1. That there is an unknown energy;
2. That this far surpasses that of the known;
3. That this unknown energy in many things must be identical with what is attributed to supernatural beings.
4. That *everything* should not be placed to the account of the unknown faculties in man, and for this reason, that the pre-existence of the soul in man is already conceded, and, therefore, the principal motive for a constrained explanation is done away with.

One thing, however, is clearly set forth in both methods of explanation, and that is, the *double nature* of man, whether the origin of the phenomena be ascribed, wholly or in part, to the "psychic force," or to the intervention of other beings.

In any case, the fact may be admitted that the phenomena comprised in the first part, under the title "The Manifestation of the Transcendental Basis," can almost without exception be ascribed to the unknown, transcendental part of man; but only a small portion of those treated of in the second part. Even among those in the first category of extraordinary facts, there are some where it remains doubtful if they can be better

accounted for by the "psychic force" of the medium, or by some other agency, as, for example, the following fact about Swedenborg as narrated by Kant.

"Madame Harteville, the widow of the Dutch ambassador in Stockholm, some time after the death of her husband, had a bill sent in by a goldsmith, named Croon, for a silver service which he had made for her husband. The widow was perfectly convinced that her husband was far too exact and orderly not to have paid this debt, but she had no receipt to show. In this dilemma, and because the price was considerable, she asked Herr von Swedenborg to come to her. After some apologies she put it to him, if, as all men said, he had the extraordinary power of conversing with the spirits of the departed, he would have the extreme kindness to find out from her husband the truth about the demand for the silver service. Swedenborg had not much difficulty in obliging her in this matter. Three days later the lady was entertaining some friends at coffee, when Herr von Swedenborg entered, and in his cold-blooded manner told her that he had spoken with her husband; the debt had been paid seven months before his death, and the receipt was in a press standing in the room overhead. The lady replied that this press had been completely turned out, and that the receipt was not among the papers found in it. Swedenborg said that her husband had described to him how, by pulling out a drawer on the left side, a shelf would be seen, which must be pushed away, and then they would find a concealed drawer, in which his secret correspondence was kept; there the receipt would be discovered. On hearing this news, the lady went, with all the company to the room overhead, etc." Everything was found as Swedenborg had described.

Had Swedenborg now only seen this in a vision, and, as so often happens in dreams, personified it? Or had he really been informed of it? This is an open question; but the latter seems to me in *this* instance almost the simplest explanation, if one recognises the fact of individual existence after death. This will be discussed in the next chapter.

"Psyche" and "Force" are both obscure definitions, therefore, the expression "psychic force" has no more signification than x, y ; and as x, y are employed as explanatory terms, and it is necessary to ascribe to them a capacity independent of the body, so the latter cannot be limited to living beings.

CHAPTER X.

THE EXPLANATION OF THE PHENOMENA BY THE INTERVENTION OF OTHER BEINGS.

If birth and death are only a change of the form of perception, the question can no longer be deferred, if there exist other kinds of intelligent beings besides those in human form. It can only be a matter of doubt as to their direct or indirect visibility or perceptibility, which has to be decided by experience. Now, the belief, not only in the existence of other beings, but even in the possibility of communicating with them, is taken from Indian and Egyptian sources older than the law given by Moses. And even if we renounce those older sources, it is very satisfactory to learn that a Moses set the punishment of death upon dealers in necromancy, which he would scarcely have done without some sufficient reason. Equally explicit are the Roman laws on this point. If, indeed, some portion of the causes of this belief may be charged to hallucination, it would be most illogical to account for everything by this means.

Further, it cannot be denied that all ecstasies, possessed persons, seers, prophets, magicians, somnambulists, fakirs, and mediums are of opinion that there exist other beings and modes of existence; nay, even more, they assert, in concord with all religions and legislations of ancient times, that there are some who have left the world, who communicate with those still on earth and assist them. This is not at all surprising, because there is no doubt that the explanation of mysterious phenomena is in many instances much easier, and in some cases is only possible through the supposition of a spirit world, which is invisible to us in our normal condition. Although in later times, by means of printing, the existence of beings similar to men has been set forth and proved by tests and reports of all kinds, the existence of such beings has hitherto been declared by many to be impossible, or at least, highly improbable; it is, therefore, necessary to seek the ground of this antagonism,

and to arrive first at a clear understanding whether the existence of other beings, who, as a rule, are imperceptible to us, is *possible*; independent of the fact, that the question has been already decided against such possibility; the matter must be finally determined, for it is an inquiry of the utmost importance.

We cannot see what is very minute and subtle, as, for instance, most of the gases and all molecules; the scale of vibration, which serves us for sound and colour, is so small a portion of possible vibrations, that we are compelled to acknowledge our powers of perception to be very limited. They appear still more limited when our conception of space is criticised, since we come to the knowledge that not only beings, but illimitable space, with countless worlds may surround us, of which we have no idea, for only those things exist in our conception of space, by which we are influenced. What does a mite know of us and the world, and what are we more than mites in comparison with the world visible to us?

The greatest thinkers and mathematicians have pronounced in favour of the existence of another kind of space than that existing in our brain, notwithstanding which our men of science live in the opinion that the three dimensional space is to be found in nature, while it really exists in our brain, which brain is so organised, that it projects ideas which only a three dimensional space is suited to. Man himself is a three dimensional form only for his fellow-beings; he would be a form of the fourth dimension for a being who had a four dimensional form of perception; just as his reflection in a mirror, or his shadow, is only a form of the second dimension. It is, therefore, to many mathematicians a false view that our physical forms must be, according to Zöllner, projections of actual forms of the fourth dimension of space; since nothing is projected from us, but we ourselves are projected. We are only acted upon; we seek the reason for this influence by means of our understanding, and in this manner we project the idea as best we can. *Anything that does not act upon us* we do not recognise, and if we see anything that can act upon us, we place it in the third dimension of space, which, however, is not limited to the comprehension of our powers of perception. "The world is our conception" must be recognised as a true saying; a space (and, therefore, a world) may exist close to us of which we know absolutely nothing. This space need not necessarily be one of four dimensions, because that would also only be a form of perception. The mathematician comprehends

the "planimetric" in the second dimension, and the "stereometric" in the third dimension; he can, therefore, speculate without more ado as to the fourth and even fifth dimensions of space; there only, however, exists *one* absolute space, and various possible conceptions of space for the philosopher. A new silver spoon might be used as a mirror in some instances, and, if the adaptability of the eye's construction is considered, the possibility of different kinds of space is recognised, which would depend entirely on our form of perception; therefore, there may be invisible worlds and beings in our immediate proximity, of which we know nothing, because we do not feel their influence. This view is held by Kant.

There is nothing to be alleged against the possibility of the *existence* of other beings *à priori*, though nothing comes of it on account of our rude senses and limited perception of space; on the other side, all kinds of objections may be raised against the *possibility of intercourse* with them, which, however, are without importance.

It may be doubted whether other beings, even if their existence is proved, *could* operate upon us in any way, and, likewise, in certain cases, whether they would not act differently. These objections are founded upon a double error: firstly, that of under-estimating the difficulties which are offered by the difference of physical conditions; and, secondly, on the transcendental nature of the unseen world. I have occupied myself with the answers to these objections in the third volume of the "Prejudices," as well as in the pamphlet on Slade; they have really no importance, because in the case of such influence by the spirit world, it is only a question of mundane events, which would offer great difficulties to these other beings, on account of our limited powers of perception. Even if we had no satisfactory explanation to give of the pooriness of the manifestations, we ought not to forget, that to understand these facts, it need not follow that they must fit in with one another. It is not to be thought that Americans in their time had not the same objections to fight against, and yet they must have been overcome, as is shown by the great progress made in the spiritualistic movement, the history of the development of which is the best answer to be made to these objections.

It is now more than thirty years since the turning and rapping tables were imported to Europe from America, or rather since they were revived, as they were known to the Romans and Indians. After a time it was said that these rappings were

not voluntary, but betokened some intelligence; then people proceeded to fasten a pencil to the foot of a little instrument (*planchette*), and at last took the pencil in their hand. A quantity of silly and trifling matter was written, for the most part unconnected nonsense; but now and then surprising and intelligent answers were given, which betrayed an unusual power of perception. This entertainment went out of fashion again; but they did not let the thing drop in practical America, and manifestations of a physical nature took place with ever-increasing proofs of their genuineness. Let us hear what is said on this subject by the Russian Counsellor von Aksakow, who has laboured for the advancement of spiritualism with the noblest views and with great zeal (see *Psychic Studies*, 1878, number i, p. 5). He says:—

“In the year 1870 there appeared for the first time in Moravia, in America, human figures in the presence of one medium only, named Mrs. Andrews; in 1872 the same occurrences took place in England with only one medium, Miss Florence Cook; in 1873 a completely-formed human figure appeared, and this figure was photographed by magnesium light in London, in June of the same year. W. Crookes, the celebrated chemist, did not at that time believe in these phenomena; in 1874 he was forced to alter his opinion, and to recognise the objective existence of spiritual beings as a fact, which he afterwards confirmed by means of photography, electricity, and other experiments. Mediums with a specialty for these kinds of manifestations increased in number, inquirers on their side increased the tests and precautions against imposture, in order to make certain of the genuineness of the phenomena; for an inconceivable obstacle and a source of continual incredulity had to be fought against, in the darkness and in the isolation of the mediums.

“The phenomena, however, still took place, in spite of all kinds of binding with cords, sealing, clothing and unclothing of the medium, whom they even enclosed in a sack, and at last confined in a cage. Then they thought they must be the sport of hallucination, but photography proved the objective nature of the phantoms. Still they were not satisfied, they wanted some tangible proof of the momentary materialisation of a moving figure, they wanted actually to take hold of this figure, and lo! after four years these forms appeared under the most stringent conditions; but the manner of their production remained unseen. At last a great step in advance

was made; they demanded to see the medium and the figure together,—they were seen together; then they asked that the medium should not be isolated, so that he should not be a moment out of sight, and the medium remained visible the whole time, placing himself among them all in front of the curtain, in a sufficient light for the phantom to be seen,—and the phenomenon came into being in the dark and empty space reserved for it. Still the process itself remained unseen, and who knows (said they) what contrivance or what machine may be concealed in this dark recess? O incredulity! In the meantime, too, what a chance for charlatanism, what a splendid opportunity to profit by human credulity! How many so-called exposures, scandals, prosecutions! Science as well as the police lent a hand—in London alone three mediums were put in prison. But, thanks to our enemies, a great impetus is given. And lo and behold! in 1877 the longed-for and hoped-for phenomenon, the great end and aim of unceasing and untiring efforts, is accomplished in the presence of more than one medium! The undoubted fact of the materialisation and dematerialisation of a human form was completed before the eyes of the medium himself, as well as of those of all present, in the light, and in the same room, and gave necessary and sufficient proof to convince all the spectators that they could not possibly be the dupes of hallucination! What a triumph, what a vindication for those who have stood up for the facts! What a humiliation for the proud scientists! How I rejoice that in the last number of my journal I am able at last to establish these facts, and I could, if necessary, bring forward many witnesses to prove them."

This short extract from the history of development is sufficient to teach us that the phenomena take place with ever-increasing clearness, and in greater variety; from which it follows that we are never justified in concluding from the incomplete manifestations of a world which is unknown to us, and which are only possible under abnormal physical conditions, that, therefore, they must be of a poor character; what, for example, are *we* capable of when we abandon earth and air and plunge into the water? Still less should we be justified in imagining that the mere change of death would turn a man into a noble, intelligent, and learned being. If I were to bring a Patagonian to London, he would not thereby be made a civilised Englishman; he would have first to be educated and trained. Death is only a change of form of consciousness; nothing more.

The belief in the existence of other kinds of beings is, therefore, *à priori* no difficulty whatever; on the contrary, when we look back on the development and the functions of our organism in all ages, it is a necessity, even without the abnormal aid of certain individuals, since biology leads to the conclusion in its turn, that we have within us an indwelling essence, which under certain circumstances comes forth in strange forms.

As to the poorness of the manifestations, it is self-evident that man awaking out of the dream of life, cannot all at once become higher and more spiritual than he already is by a change in his form of being.

When a blind person is cured of his blindness, his experience becomes widened through the increase of his senses, otherwise he is the same as he was before, intelligent or stupid, good or bad, amiable or ill-tempered. We see besides what an interest everyone has in his acquirements; these he takes with him, his worldly goods he leaves behind!

The existence of other beings, whose manifestations are sometimes not only trivial, but even absurd, is itself a necessity, if death is nothing more than a change of the form of perception; since the *metamorphosis of our perceptions and consciousness must evidently take some time*; this space of time will be the shorter if death comes on slowly and naturally, and longer if it is caused suddenly or by violence. It is likewise quite logical to believe that those who expect transcendental consciousness will be less surprised at it than those who see in death only annihilation. The first will find themselves much sooner in their new position than the last. These conclusions arrived at *à priori* through my metaphysics will be completely confirmed by experience.

History, that great teacher, tells us that immediately after death, the spirits of the departed were generally conveyed by those belonging to them to distant places (I could furnish examples of this myself among the Indian, Egyptian, and Italian legends). This seems very probable. *The change of the form of being seems at the first moment not to be complete, so that material action is still possible*,—a motive for which is very natural in affection for those left behind or constraint in one's new condition.

History tells us further that places where murder and suicide have been committed are always looked upon as haunted; this is likewise probable, *because the ripening development has been suddenly broken*, and so a manifestation perceptible to us

becomes the easier. The ripe horse chestnut falls to the ground, smooth and beautiful from the rough husk : the storm dashes the unripe one *with the husk* to the ground, and some time elapses before the latter becomes dry and bursts asunder. *Non datur saltus in natura!* Those who die slowly and naturally may perhaps only possess for a short period the power of communicating and making themselves known to us.

We learn likewise from history that places where dreadful events have taken place and crimes have been committed, are equally looked upon as haunted ; this again seems nothing improbable ; for madness is often brought about by some catastrophe, *and the awakening of a criminal from the dream of life is a catastrophe.* (More details on this subject are to be found in the "Day-book of a Philosopher," under the title *Return of the Dead.*) We cannot be surprised at this agreement between theory and experience, for we must not forget that there have always been periods of transition. Mediums and fakirs form a sort of connecting link between human and transcendental beings, only that they stand much the nearer to human beings. May not there likewise exist beings who occupy the same undefined position, but in nearer proximity to transcendental beings? May not this gap be filled up? It should not be overlooked that this is not a question of a different kind of beings (although the possibility of these in the infinity of the universe must be *à priori* admitted), but of a difference of representation, and consequently of form of consciousness and manner of existence.

In all times facts have been narrated of such transformations. While it would be absurd to believe all such stories, because some of them are founded on fact, it would be equally foolish to reject them *all*, because many of them have falsehood or imagination as their basis. The dual nature of man proves that the great English poet spoke only the truth when he said, there exist many things in heaven and earth (transcendental and normal modes of existence) unknown to philosophers. Between are those mystic phenomena, which are not within the normal range of events, and which are consequently beyond the reach of scientists.

It is, therefore, proved that our title, "Birth and Death are a Change of the Form of Perception," makes the existence of other beings a necessity ; and, on the other hand, that experience offers facts, which are only to be explained when we consider

life as a passing condition. All this is accounted for by *the space of time occupied in the metamorphosis*. When an officer was shot to the heart in India, and appeared the same hour to his family in London, this was possible, because his first thought in his transcendental consciousness was of those he left behind, and his meta-organism still possessed a sufficient amount of materiality. When the valet of Count P., some time after committing suicide, was able to appear, it was because he had violently broken the natural course of the metamorphosis. If a wretch wanders about the scene of his crime, like a maniac, it is because he has not yet found, or shuns, his transcendental consciousness. If a circle is possessed of the earnest will to communicate with beings of the other world, to do this becomes possible when the physical and other conditions are fulfilled. Every phenomenon spoken of hitherto, from that of supersensual perception to the appearance of materialised forms, from the accounts of the ancients down to the exact tests of English and German physicists, is, therefore, no more than a necessary result of a fact which cannot be evaded, viz., that our so-called earthly life is only a passing episode, and that our "ego" has a transcendental ego as its basis. Since, however, the change of form of being requires time, and is not always complete, the rest follows of itself.

Only one of the series of mysterious legends and phenomena seems opposed to experience, and that is, the belief in the "Vampire;" but as this belief seems calculated to point to the manner in which such questions should be treated objectively, we will dedicate a few words to its consideration.

Among all the popular legends and tales of deeds which are ascribed to the action of the departed, none is so extraordinary as the belief in the vampire. It is well known that fantastic dreams are caused by an unhealthy condition, and the assertion of one, or even of more persons, that in the night this or that dead person sucked their blood cannot be taken as a proof of the reality of the vision, even if the dreamer is apparently sinking from loss of blood, because this dramatic representation of an inward condition is a common phenomenon. Nothing is proved even by the cessation of this vision after the dead body is impaled or burnt, because what can be done by imagination is shown in many instances of a like kind. It is quite different in dealing with facts, the accompanying circumstances of which arise from many well-authenticated accounts, particularly in the last century, and even in the present time. The striking

thing about this is the alleged peculiar condition of the corpses of those persons, who are accused by the dreamers of being vampires. The non-decomposition, the flexibility of the corpses, the growth of the hair and the nails, and traces of blood both inside and upon the body, etc., are circumstances of such weight, that we cannot wonder so much has been written on the subject.

It is a matter for historical inquirers and specialists in such questions, to examine into the agreement and connection of these three circumstances, namely, the assertion of the dreamer, his unhealthy condition, and the unnatural state in which the corpse is found. The philosopher has only to draw conclusions, in case the facts do not tend to another solution than that of the action of the dead person, about which it is not so easy to give an opinion. This legend or belief is not so widespread as the other facts of which we have treated; still, we find it mentioned by the ancient Greeks (Homer), and among the Romans, and it is found in Scotland, England, Germany, and the Balkans; the only proof which could be at all decisive would be to keep a watch over the corpse, to do which, however, would take some years. Still, we must bring forward the case, this is unavoidable; things must be recognised and explained.

As to the mechanism of the thing, the withdrawal of fluids or juices from the body is not without a precedent, nor can it be declared quite impossible, since many wonderful cures of abscesses and tumours have been effected through the apparent distant operation ("*Fernwirkung*") of a magnetiser. The difficulty lies in the *motive*, which is so much the greater as nothing seems to indicate any enmity between the two individuals in question; indeed, in some cases it seems to have been quite the reverse.

The occurrence can only be imaginable, if the fact can be conceived that in his lifetime, through necessity or other causes, the person who is afterwards the vampire had been driven to devour the most horrible and revolting kind of nourishment, to procure which he shrank from no means, however dreadful. Now, one would think that in *another form of existence* he could have no motive for sustaining the body; but just in the circumstance of the change of form of existence lies the possibility of an explanation; in this change the result is that everyone does not accomplish the transition from the normal to the transcendental condition in the same way and in the *same time*; therefore, the illusion of nourishing the vanished life might

result in an endeavour to protect the corpse from destruction till the transcendental consciousness awakened, or the separation was completed. We must remember the curious, loathsome, and often terrible monomania of lunatics, on one side, and, on the other, the circumstance that the cessation of one kind of consciousness and the commencement of another must necessarily cause a condition which, as we shall prove more clearly later on, resulting from the disturbance of both forms of consciousness, is analogous to our forms of madness. A being who does not at once grasp his transcendental consciousness, after the conditions for the normal one are lost, finds himself during his transition period in a state of disturbance of spirit, which may endure either for weeks or minutes. Any objections which may be raised against this theory of a condition in which such things could be possible are without weight, because even in our orderly well-conducted state of society most horrible murders are committed; and principally because our limited understanding proves nothing against facts, the truth of which, however, I do not maintain, because I have no experience on the subject myself, and have not devoted sufficient attention to that of others to allow me to form an opinion. I only admit of impossibility *à priori* in the domain of mathematics and logic. I merely wish to show by this digression that every problem should be examined in an objective manner, and not dismissed from consideration because it belongs to different times or places; because even in this case some foundation must exist for the opinions held concerning it.

This chapter does not pretend to prove either the theory of the existence of other beings, or what they do or are capable of doing; this must be reserved till the conclusion. Here only the question is dealt with, whether the third hypothesis, namely, the intervention of other beings, can or must be received as an explanation of the facts described previously.

If we mentally recapitulate the three chapters of this part, we arrive at the following conclusions:—

All the three kinds of explanation have their justification in some instances; imposture, the psychic force of the medium, and the intervention of other beings. It is not to be denied that these last are often wrongly brought forward; on the other side, however, it is perfectly incomprehensible how people can pretend to account for *all* the wonderful and various mystical phenomena, through the theory of imposture or the psychic

force of the medium. Imposture and imagination have always played their part in the world, and it must certainly be conceded that the transcendental basis of human existence may be drawn upon in most cases, especially to begin with; yet there will still remain much which can only be placed to the account of other beings. There is no justification whatever for the opposition to this hypothesis, as we have proved. At any rate, it is certain that if experience offers us no sure standpoint, we cannot doubt the possibility and likelihood of the existence of other beings, when we consider the defective nature of our perceptions and the greatness of the universe; further, that the *kind* of manifestations, in reference to physical circumstances, offer still less obstacles to a reasonable assumption of their existence; and lastly that there are facts or events which cannot be explained in any other manner than by the intervention of transcendental beings, and we must bow before the logic of facts, even if they are opposed to our reason, which however is not the case in this instance. I am convinced that every unbiassed reader of this book will make the confession when he has finished it, that we can only understand the reason of our existence, if we acknowledge a transcendental basis of the world and of individual beings. The remaining portion of this work is dedicated to the task of proving this.

If the attention of thinking people is directed to these facts, and the anathemas of the respected professors are ignored, it cannot be doubted that a fund of facts will be brought to light. One circumstance is particularly to be noticed, which promises a speedy victory of truth over prejudice, and this lies in the continued increase of the evidence for the manifestations. America had been discovered a long time before a regular intercourse by means of sailing vessels was possible; then came steam-boats, and lastly the cable. While I am writing this, information comes to me from America, which exceeds everything in way of proof which has been produced here,—the intelligent unseen world seems more and more to widen and increase their knowledge and powers so as to become perceptible to us in our physical circumstances; and in order to be brought into communication with it, we have only to fulfil the conditions which make such communication possible.

If any of my readers should put the question why we do not let ourselves be instructed by our invisible brothers, I would answer that it often happens with respect to the conditions at a *séance* (such as the choice of persons, their arrange-

ment, the light, etc.), and from different causes referring to the phenomena themselves, these cannot take place. In the first place, we do not understand the greater part of the possible communications. Are we not somewhat in the position of a person trying to explain to the blind and to make clear to his understanding what light and colour are? His defective organisation puts insuperable difficulties in our way; and in the same manner we are unable to make deaf people comprehend music. On the other side, the cross-questioning to many questions receives no answers. Can the reader tell me how his digestive organs and his eyes are made? how he is nourished? or how he acts either physically or intellectually? We learn unconsciously to see, to walk, to speak, and have to develop all our faculties by means of using them, without knowing how it all takes place. Certainly philosophers and physiologists know somewhat more than the common herd, but how many are there of these? It is not probable that our dealings are with the *most* intelligent beings in the universe, or else it would be scarcely possible that the communications which reach us from these regions should be so divergent from one another. Just in this very discrepancy in the ideas received from that world lies the clearest and strongest proof that death is only a change of the form of existence, while the subject—ethical and intellectual—remains the same! It satisfies us for the present as to the certainty of the existence of the “subject” in ourselves.

PART THE FOURTH.

THE SOLUTION OF THE PROBLEM.

CHAPTER XI.

WHAT IS, AND HOW DOES ONE BECOME A FAKIR ?

(The Solution of the Physical Side of the Problem.)

THIS last part is dedicated to the solution of the problem of man's esoteric nature. This problem has two sides, as almost everything in nature has : the one physical or normal ; the other transcendental. To investigate and master the first demands a sufficient quantity of material for experience, as well as much time and industry ; a happy or deep thought often suffices to unveil the mysteries of the second ; it is even not uncommon for thinkers to originate and give utterance to some proposition, the justice of which is recognised later on by physical science, and this is specially the case in the department more particularly devoted to philosophy ; and it should not be overlooked that often *one* fact alone, even if it cannot be explained physically, is enough to uphold or form the groundwork of a scientific theory or system. This chapter will treat of the physical or normal side of the problem, the explanation of which is incomplete, principally because few have gone into it, and those few with the sole intention of establishing the genuineness of the phenomena, the explanation of which, however, will yield a revelation of very problematical value.

If man is, in fact, only a representation of other beings in an organic form, whose faculties of perception and action manifest themselves here and there, these specialities must be capable of development, just like all other faculties belonging

to human nature. The above assertion is fully confirmed by experience, and it is the more important to prove this, as, next to unsuccessful *séances* and exposures, accounts of the development of such natures assist the most in lifting the veil which separates us from this department and the transcendental form of perception. They show, likewise, the way in which everyone may easily succeed by perseverance with a small circle of friends, in obtaining proofs of the existence of transcendental manifestations, which serve to bring conviction in spite of their insignificance; and as it is not a question with me either of literary fame or remuneration, my only desire being to convince my readers of the truth and justice of my metaphysics, I have dedicated a few words in this chapter to the practical side of the question. Before, however, we approach nearer to the inquiry of how the esoteric faculties of a fakir are developed, we must first make it clear what a fakir is.

The few examples of such natures which have fallen under our observation are only a small proportion of the mediums and fakirs living at the present time; and it is not to be denied that there have been many of them in all ages. Involuntarily the question suggests itself: "What is a fakir?" Wherein does the difference consist between the organisation of ordinary men and of such individuals?

Most people have no idea of a higher power of perception which betrays itself in dreams, and only a small minority can find any significance in them. The same thing is found in the case of visions. The normal man can only see what his retina is sensible of, or take hold of what his physical hands can grasp, he can only communicate with those whom he can see with his bodily eyes, or hear with his bodily ears. The fakir sees, hears, and acts in some respects unlike other men. He is able to emancipate himself from his normal restraints, and by so doing the faculties of the soul (psyche) can exhibit in some way their functions; he can likewise develop powers and produce phenomena, which are contrary to our normal experiences, but which are without doubt subject to transcendental laws. That this conception of the matter is the right one, is partly proved by the difference existing between Asiatic fakirs and European mediums. In Asia there is a religious order in which fakirs are trained, while in America and Europe mediums spring up naturally, and have generally to thank chance or some circumstance for the discovery of their abnormal faculties.

The Brahmins, previous to the investiture of a novice, hold

something very similar to what we call a spiritualistic *séance*, and the intending Brahmin must prove himself fit for the office of a medium, by the quickness with which a plant seems to grow (almost visibly) to perfection in his immediate neighbourhood. That mediums in Western lands, after their powers have become manifest, are able to develop them by frequent exercise is likewise a fact, as well as that they can progress in certain directions.

There have been some who have manifested these faculties very early. Bastian told me that, when a boy, he was fond of sitting under a certain tree in the garden, because it always happened that, while there, figures danced round him. Frau Töpfer told me that, when she was a child, she often saw a woman come through the wall, and that she used to be scolded by her mother for saying this, who would not believe it, though on one occasion objective traces remained. In most cases these would probably have been only subjective visions, similar to those in dreams, but it is remarkable that these particular visions occurred to those who afterwards became mediums. It is a better authenticated fact that the nurse of the little Guldensstubbe, who afterwards became a very celebrated medium, noticed with terror that his playthings moved about by themselves, while the child declared that another child was playing with him. These are cases out of the common; as a rule, it may be considered that fakirs in the East are educated on a system, while in the West events generally take the following course.

Several persons sit round a table, and, after perhaps a good many trials, slight sounds are generally heard, and later on distinct raps, generally near some particular person, who then becomes the principal medium through whom the manifestations occur. These manifestations begin generally by oscillations of the table, and objects are moved without any one touching them. From this it is only a step to the materialisation of complete forms, which, however, is only possible and peculiar to particular organisations. Phenomena of the first kind, such as rappings, moving of objects, appearance of lights, and cool breezes, have more the nature of manifestations of force (electric?); the second class more that of the process of materialising the human form. This was the case with Frau Töpfer. She began as a writing medium, then as a rapping medium, and lastly, quite recently, developed as a medium for materialisation.

All this, however, is nothing more than what in the East they call connection with the Pitris; for a Brahmin of the higher class shuts himself up daily in a dark, secluded room, dedicated entirely to this purpose, in order to free himself from his physical impediments; he does just the same as Reichenbach did when he was engaged in developing sensitiveness. All mediums, Brahmins, and fakirs agree in this, that they can get themselves into a condition of ecstasy or trance by means of solitude and abstinence; but with respect to physical manifestations they themselves do nothing, everything being due to the Pitris; if they are not always right in respect to the last circumstance, at all events, the faculties employed are unknown to the fakirs. In ordinary *séances* we know next to nothing about the physical, chemical, or physiological proceedings of an organism; for what is communicated to us in this respect is scarcely to be regarded. That something takes place everyone may experience for himself. I am no medium, and yet I can feel the difference, and feel a trembling sensation, when I place my hand on the table, with the intention of forming a chain, or of magnetising. The revolution which takes place in the body must certainly be the greatest, when the medium is thrown into a state of unconsciousness (which is almost always necessary), to render possible the so-called materialisation of full-formed figures. Mediums can give no account of it; only this is certain, that after such *séances* both with fakirs and mediums great pallor and exhaustion ensue.

From India we can learn nothing more reliable on this subject; it is, however, worthy of remark that the Indians describe a "material" which they call "agasa" as a necessary agent. This materialistic notion seems grounded in human nature; a material something was hypothesised for heat and light, which had to be given up; still this idea seems to be justified in the case of that class of phenomena, in which a process of materialising must be recognised. We must examine this "agasa" nearer, as Reichenbach fell into the same error as the Indians, in the production of his "Od," which is analogous to their "agasa."

According to the wavering and undecided conceptions of Indians, "agasa" is "the essence of life, the universal principle of force and life, and the pure fluid;" this is the common signification. Through this fluid fakirs can master savage beasts, and it is likewise the basis of their communion with the Pitris. In another place it is said, "Agasa, the pure fluid, is the life,

the soul, the man itself, for the body is only a husk, a servant which belongs to it." It is just as though we should say, the unknown, the will, or the Divine in us ; and in both cases we are about as wise as we were before.

Jaccoliot speaks as follows concerning the agasa :—

"I understand by spirit force (by which he means agasa) the connection of intelligence and physical power, in order for them to act upon inanimate objects, without reference to the cause which sets this power in motion. The ultimate cause of all phenomena, according to the Brahmins, is the pure fluid agasa, or the fluid of life, which, spread through the whole of nature, connects all living or lifeless, visible or invisible beings. Heat, electricity, and all other forces of nature, are only special conditions of this fluid. The being who possesses a greater portion of this life force exercises power in this way, as well over living beings less endowed in this respect than himself as over lifeless beings. Even spirits are subject to the influence communicated by means of this universal fluid, and can exercise their power over those who possess the power on their side of calling them up or attracting them. Agasa is, according to some Brahmins, the acting thought of the world of souls, which connects all souls together, and which connection would be unbroken, did not the material husk of the body interpose certain barriers. The more the soul is freed from its envelope by means of a life of contemplation, the more sensible it is of this universal conductor, which connects everything either visible or invisible. This is the theory of the Hindoos, and we simply confine ourselves to reproducing it."

The reader sees that by this "agasa," not only can be understood the attraction connecting all masses, upon whose invisible threads every vibration acts, and which we describe as light, heat, electricity, or magnetism, but likewise æther and Reichenbach's "od," the substance for the materialisation of figures and the magic forces of magnetisers, etc. The reader will readily recognise that these are very different things and attributes ; three distinctions must, therefore, be made : the supernormal perception, the supernormal action, and the requisite power for *séances* ; and these faculties differ as much one from the other as does a sharp eye from great strength of muscle or obesity, both of which may exist separately or combined. At this point Hindoo wisdom leaves us stranded, and we are obliged to search for ourselves. On the other side, the Hindoos seem to have some practical knowledge with regard to the development

of fakirs. I shall try to throw some light on this "nightside" of human nature, as Fechner calls it.

There are persons who, either in dreams or in a state of somnambulism or hypnotism, are conscious of perceptions, which cannot be conveyed to them through the organs of sense, and which, therefore, betray an unknown psychic faculty, which would not be remarked by the greater number of people. Let us use this expression in contradistinction to *physical* faculties; and it would be best to describe such individuals as "seers" (as possessing two kinds of sight). As these faculties must be recognised as belonging to fakirs, the latter must be looked upon in the first place as individuals having such psychic powers of perception (among the higher ones Perty terms this "magic"); but it must not be forgotten that these powers are sometimes witnessed, though only perhaps transitorily, in sick or dying people, in cases of so-called possession or obsession, and in somnambulists and ecstasies.

Men also exist who by the power of their will, and without any assistance from their physical organs, or any other means, are able to act upon other individuals, or even upon inanimate objects, and who moreover possess a certain psychic power, which others do not exhibit. These individuals have been termed *magicians*, sorcerers, or fakirs, and it would have been as well if the first name were universally adopted. Fakirs possess not only an extraordinary psychic or *transcendental power of perception*, but this is often united with an abnormal psychic power of acting.

On the other side, individuals are to be found, who are specially adapted to be influenced through the psychic force of third persons. They are easily magnetised, they can write and speak unconsciously, or they are what was formerly called possessed. This condition points likewise to a loosening or a complete disunion of the meta-organism and the body. In Europe and America we call these individuals mediums, but at least three distinctions should be made in describing them:—Firstly, there are those who are easily influenced, and at the best could only be called "hypnothecs;" secondly, mediums for physical phenomena; and, thirdly, mediums for materialisation, for these are different conditions which are not always found associated.

Lastly, many facts combine to show that there are individuals in whom this severance is possible to such a degree, that the psyche, or meta-organism, can act physically. Cases have been

recorded which cannot easily be accounted for in any other manner, than that the soul has left the body while the latter has been in deep slumber, and has been actually seen or able to act in some distant place. These phenomena seem clearly to indicate great independence on the part of the psyche or meta-organism, which is also one of the attributes ascribed to fakirs. Every one of these peculiar faculties seems to make the possessor specially adapted to communicate with the unseen world, if such a world exists.

A fakir is, therefore, an individual in whom the indwelling transcendental or psychic force and manner of perception are not quite overpowered by the organic body, and who, in consequence of this, stands in closer though not complete contact with other kinds of beings, not perceptible to our normal senses. If we represent men to ourselves as transcendental beings, clothed in organic bodies, fakirs might be described as such beings with their clothes torn, and, therefore, more susceptible to the sun, wind, and rain.

It is naturally only a step from this to the manifestation by inhabitants of another world imperceptible to us. The question whether such beings exist can, therefore, no longer be put on one side, when the metaphysical basis of man is proved, as well as whether they can make themselves perceptible to us. The phantoms themselves give us a guarantee as to this. Forms appear to us of quite distinct individuality, in every respect differing from the medium, whose appearance likewise presupposes a *vis formativa*, and above all a material substance, which in all probability is at least partly derived from the organism of the medium; and it must be concluded from experience up to the present time, and certainly seems proved, that some sort of "agasa" is used to establish an organic or inorganic connection, which in less important manifestations is necessary in less quantities; if indeed these last are to be attributed to the agency of unseen beings. No "agasa" is required for transcendental perceptions or operations (equally no "od," or magnetic fluid), since the partial severance (*Spaltung*) in human beings is sufficient explanation for these.

It has been noticed in India, as well as in Western countries, that the figures are developed out of a white, cloud-like mass, and that this misty substance seems to issue from the medium, and after the figure is formed is again absorbed into him. I have always heard the voice of the little Abilla sounding at first as though it came from, or was close to, the medium, and only

after a few minutes got farther off and nearer to me, so that it really gave the impression at first as though the medium were making a toilette previous to coming before the curtain. It is, however, as we know, clearly proved that, at least in some cases, it is the toilette or formation of the materialised figure, and not the change of clothes of the medium, which is being accomplished; this has been proved by strict test conditions and by the evidence of eye-witnesses. If these figures were not really developed in or out of the medium, their appearance would not only be more frequent, but would be independent of him. Certainly, we hear accounts of exceptional cases of such apparitions being seen otherwise than at *séances*, but these are extremely rare, and occur under very extraordinary conditions, which we have mentioned in the preceding chapter; and even in these cases the supposition of matter for materialising being borrowed from an animal organism of some kind, is not altogether excluded.

The hypothesis that for the purpose of presenting a perceptible and tangible figure, some sort of organic connection, belonging to a living organism is necessary in order to give the requisite amount of materiality, is the one best supported. It has even been seen that another mist has proceeded from the apparition itself, and a third out of this. A medium for materialisation must, therefore, be a person in whom this matter exists in superabundance, and is capable of being set free; if people like to call this "agasa," I have nothing to say against it. In support of this theory it is known that mediums who have exhausted themselves by too frequent sittings often suffer in after-years from partial paralysis, and that many among them after the fatigue ensuing on the *séances* fly to wine or some other stimulant, and it was from this cause that the most powerful medium in America took to drinking, and suffered from delirium tremens. From this it must appear that, however harmless ordinary *séances* may be, the lethargic sleep or state of trance is not to be supported by every organism.

This substance cannot, however, be the "agasa," according to the comprehensive idea of the Hindoos, for the power of communicating with the unseen world, of magnetising people, and of taming snakes and savage beasts, points rather in the direction of the manifesting of vibrations; in any case, an accumulation of various faculties is here united under one conception, as is the case, though under different names, in the West. Kieser, Ennemoser, and *Psychic Studies* fall into the same

error of attributing *everything* to one magic, magnetic, or psychic force ; it is a mistake to apply the term magnetism, magic will, or psychic force indiscriminately to all these phenomena. In the face of such a great variety of phenomena it can only be described as a careless way of thinking for anyone to rest contented with such an explanation. We must confess our ignorance of a satisfactory explanation of the physical side of the problem, but we should first make a fine distinction, so as not to confound things, otherwise we shall never arrive at a satisfactory solution. Experience up to the present time, however, permits of our answering the question as to what a fakir is. He is a man who succeeds through natural tendencies, sickness, or intentional change of organism in making use of the metaphysical or transcendental faculties inherent in himself, and in other men, though partly and always incompletely, and who sees and does many things which other people cannot see or, therefore, perform ; and in consequence of this he is able to establish a connection with the unseen world, through which connection phenomena take place under circumstances beyond the reach of his own metaphysical powers, to the completion or perfection of which he, like all other men, can only attain after the death of the body.

Let us now proceed to the consideration of the second question. *How does one become a fakir?* After the answer to this is given, it will be possible to attain a more definite idea of what a fakir is.

It is no secret how the Hindoos proceed in order to obtain the attributes of a fakir ; they lower the organism by means of fasting, chastity, solitude, darkness, prayer, etc. I believe that a spare diet is more favourable to the development of supernormal perceptions, and the condition of celibacy to that of supernormal action ; regimen in diet may likewise be prescribed for the development of the "agasa" as a means of materialising. It is true that necromancers of all countries always make use of water, honey, blood, flour, etc., which are for the most part substances containing albumen.

The whole process, however, has no other aim or intention than that of diminishing as much as possible the normal tendencies, and of developing the innate faculties of the cosmic essence of the soul. The more this succeeds the more the higher power of perception, acting at a distance (*Fernwirkung*), and the intercourse with the unseen world increase. These endeavours are crowned with success in the case of some and

not of others; the only instance I have met with of an European being instructed in this way by Hindoo fakirs, and being successful, is that of Madame Blavacsky, at least according to Mr. A. P. Sinnett, vice-president of the Theosophical Society ("Occult World," Trübner & Co., 1882). This publication first fell into my hands in July 1883.

Sinnett narrates that Madame Blavacsky, a Russian lady of good family, passed seven years in the Himalaya Mountains, among the adept "brothers," and acquired the attributes of a fakir, at least in a certain degree. As to her powers, Sinnett is the better qualified to give an account of them from the fact that Madame Blavacsky lived for a long time in his house. From the narrative given by him of her, it seems that her powers and performances were far behind those of a modern medium, not to mention those of a fakir. The book does not tell us how she spent these seven years, and is silent as to the important and essential fact whether Madame Blavacsky possessed such powers, even in a lesser degree, at a former period. A medium would make considerable progress after practising for seven years, even without any instruction in the Himalaya Mountains. Perhaps Sinnett is silent on this point, because he considers these facts as the product of a secret power of nature or occult agency, and will not allow that cause which all fakirs and mediums acknowledge. The phenomena are not produced through Madame Blavacsky's will alone, otherwise some months would have sufficed to have produced more important manifestations, but everything, we are told, took place through her own gifts, as well as by the assistance of invisible "brothers," *and according to Sinnett, these brothers are living men*, who act by means of their "astral body" (meta-organism). Let us inquire into these facts somewhat more closely.

Sinnett asserts, and indeed truly, that the fakirs or adepts are able to place themselves in telegraphic communication with each other, no matter at what distance, and further, that they are clairvoyant. He ascribes this quite rightly to the faculties of the soul, while he sets forth that "the body for ordinary mortals is the prison of the soul" (p. 15). His often contradictory distinctions between soul and spirit are quite unimportant, though they may perhaps be accepted on the authority of Saint Paul by Englishmen, who believe implicitly in the Bible, among whom Sinnett can scarcely be reckoned. There is only *one* "subject" in us; this certainly takes different forms, some in dreams, others in ordinary life, and another after death, and

we cannot define the limits of the multiplicity of ways in which this "subject" can exhibit itself. If we imagine an "astral body," besides the physical organic body, as Sinnett does, there is no need of any further division into soul and spirit; let it be understood, then, that by soul the "astral body" is meant.

Such an adept, according to Sinnett, is now in a condition in which he can act *out of himself*, and is able to escape sometimes from the trammels of the body, and this within certain limits is certainly the case. Now, if we believe Sinnett, it is the liberated souls of these living "brothers" (among whom Madame Blavacsky passed seven years) who accomplished all these wonders. Since, however, Sinnett allows to the soul, when liberated from the body, a supernormal power of action, it is difficult to see why he *denies* those powers to the souls of the dead, which he recognises in those of the living. Can it be because the first would have to come back from heaven? Is this simply a concession to the English-reading public?

One thing Mr. Sinnett forgets, and that is, that every emanating and independent function of his "astral body" presupposes the state of complete slumber of the organic body, because the latter cannot act without the former, and one must be a fakir in order for it to act alternately or partly. Sinnett's explanation ought therefore to have set forth that the "brothers" had previously assumed a death-like sleep, in order to perform all those wonders with the "astral body" which he witnessed. Of this, however, there is no mention whatever. The phenomena described by him are precisely the same which occur in the presence of mediums in Europe; these, as well as fakirs, assert that they are not performed through the agency of living "brothers" in the flesh; Sinnett only is of opinion that it is living "brothers" who perform them, perhaps in order to introduce some human agency, which is not, however, clearly defined.

Even the production of rappings cannot be limited to the simple action of the will of the medium; for Katie Fox and the peasants of Dibbesdorf had gone through no novitiate with Buddhists, had no occult "brothers" with whom they were in communication, and yet intelligent answers were rapped out quite independent of their own will.

The same thing may be said of Sinnett's correspondence. He directs a letter to Madame Blavacsky, and finds the answer on his table, or *vice versâ*. I know two *unprofessional* mediums,

one of whom finds letters and answers in a box ; the other one often receives an answer by placing paper and pencil under the table. These mediums have never been in India, have never had any intercourse with the adepts of "occultism," and the fact of the direct writing in their case is much more clearly proved than in that of Madame Blavacsky. The contents of these letters correspond exactly with the ordinary automatic writing in Europe. They are of a vague and expansive metaphysical nature. Madame Blavacsky has written a large book, like so many American and European mediums, called "Isis," almost entirely composed of such communications. The invisible brother who writes, strange to say, speaks of the teachings of Faraday, Tyndall, and Darwin, but not of Kant. He has therefore, been in Europe, as Sinnett likewise affirms, and only knows those authors, with whose works Sinnett is acquainted !

Sinnett himself says that "Occultism" (as he calls this study or department) "leads to the knowledge of the conditions of the existence of the soul outside of the body," which proposition perhaps would better terminate with "or might lead." It will, therefore, be advisable to ascribe such phenomena to an existence independent of the body, and not to complicate matters by introducing what would in some cases be quite impossible, and in many highly improbable. What the astral body of a living person is capable of performing, that of a departed being can do much more easily, granted the necessary materialism. According to Sinnett, the letters and other objects had to be dematerialised and materialised again in order to reach their destination ! He does not seem to know that time and space exist in a different manner for the soul and for men, and hence his constrained explanation.

It is quite evident that I do not recommend anybody to pursue the same course with Madame Blavacsky, because, in the first place, an *enforcement* of these faculties is injurious to the health, and in the second, men, as a rule, have not the capacity to lay down their normal tendencies in this way, otherwise they would not be men. If we wished to subjugate all earthly joys and sorrows in this violent manner, suicide would seem to be the best and right way to attain such a state. In whatever vocation of life or organisation these faculties may exist, they will be sure to be developed without any particular aid, and it is quite unnecessary to strive after the violent mortifications of the flesh in the Hindoo fashion, which may

very probably land one in a lunatic asylum. In Asia it is looked upon as a fact (and I think with justice), that the priests of Thibet have the most comprehensive knowledge of any in this direction, and produce the most astonishing manifestations. Without possessing any sort of knowledge of Thibet in relation to this subject, I venture to think that their knowledge is limited to the employment of accessory means, by which the lowering of the normal condition and the co-operation of the unseen world is rendered more easy. That which in all ages has been termed "magic," is nothing more than the recognition and use of the means afforded by the transcendental side of human nature; this knowledge, and the employment of it, must be surprising and incomprehensible to us, because the causality of this fundamental basis of our reasoning functions takes another form. It is not surprising that Hindoos surpass ourselves in this kind of knowledge and power, because *we* avoid this subject; *they* cultivate it, besides which they have had more than a thousand years of experience and discipline to aid them.

Here we can only speak of the *European* method, which does not go so deeply into the matter. Above all we must be guided by experience, which should always precede every sound speculation.

Every one of my readers knows that a bar of iron becomes polarised through rubbing with a magnet or having an electric current passed through it, and that this does not happen with a lump of gold or a bamboo cane. It is likewise to be remarked that a specially adapted person can be rendered *more sensitive* by magnetic passes, and the analogy in these cases is not yet exhausted. In order to produce the table-turnings and rappings, a chain is formed which answers to the batteries and wires used for the production of the electric current. It seems, therefore, that what is usually called polarisation has a great deal to do in this matter. For this reason we must throw a glimpse over Reichenbach's experiments, which are valuable, although his "od" theory is untenable. Reichenbach has made the discovery that some persons are much more sensitive than others, and that this sensitiveness is evinced in a twofold manner. There are those who, in a room from which light is absolutely excluded, begin to see, while certain material objects become luminous to them. Reichenbach calls this light "odic emanation," because he hypothesises a fluid which he christens "od," in spite of the *fiasco* which in its time

the *emanation* theory of heat and light experienced. He further made the discovery by means of numberless experiments with a great number of persons, that these *sensitives* are not only much more impressionable than others, but are likewise *polarised*, that is, this sensitiveness is situated or circumstanced like that of a magnet. The "od" pole agrees with the north pole, and in consequence of this polarity, sensitives have an undoubted susceptibility for electro-positive and electro-negative chemicals and bodies. This agreement of the symptoms with those of magnetic and electric phenomena should have been sufficient reason for not calling into existence a new "fluid" with a name of its own, because the same fate will await it as "phlogiston" met with in its time. It can certainly be said that heat, electricity, and magnetism radiate from the same body, yet it must be always understood that heat, etc., must be placed in a suitable condition to it.

It is not, however, the theories of Reichenbach which interest us, but his experiments, and particularly the fact that the greater sensitiveness stands in close connection with polarisation, and can be called forth and increased by darkness, contact, and passes, so that sensitives hold the same connection to non-sensitives as the magnet does to the bar of iron. The second thing interesting to us is the circumstance that the susceptibility of sensitives presents a striking resemblance to that of somnambulists. From this accordance we may be allowed to draw the conclusion that "polarisation" in its different forms runs parallel with the "manifestation" of the transcendental basis; and that a standpoint for *one* half of the mystical phenomena has been gained. It may be said, therefore, that the manifestation of the transcendental basis may be evinced in those persons, who are situated with regard to their normal fellow-beings as iron is to metals, which cannot become polarised, and that this manifestation only first becomes possible *when polarisation ensues*. Now, since iron can become polarised by means of rubbing and the electric current from a battery, we ought not to be surprised if persons arrive at a condition of greater sensitiveness through passes or the formation of a circle. There are persons and metals *who can never become magnetic*; others there are who are particularly adapted for this condition, and there are some who possess it naturally; these last stand on the level of both forms of consciousness, and, therefore, easily pass the threshold. *Here* lies the point which the next generation will have to apply the lever to, in order to unravel

the physical side of the problem as far as it relates to the higher manner of perception and sensitiveness.

When all Vienna declared Hansen's hypnotising to be a swindle, I, on the contrary, stood up for its genuineness, and, among other things, I wrote, "It is quite a question whether the same result may not at some future period be attained through physical means." Four years have elapsed since then, and lo! a beginning is already made. A Vienna paper copies from the Paris journal on electricity the account of the discovery of the "hypnoscope" by Dr. Ochorowitz. This is a small bar of steel, about five centimetres in length, the inner diameter of which measures about four centimetres. This bar is divided the whole length, so that the edges gape, and are about a centimetre apart from each other. The bar is then magnetised; one edge of the division forms the north, the other the south pole of this crooked magnet. The instrument weighs about one hundred and seventy grammes, and if the magnetism is successful, can raise a piece of iron of more than four kilos (eight pounds) in weight; that is, more than five-and-twenty times its own weight. We have a powerful magnet, therefore, before us.

With the aid of this instrument it is possible to discover whether persons are sensitive and capable of being hypnotised, and the sensations noticed in connection with it are for the most part similar to those which occur at the commencement of a *séance* with a circle. Dr. Ochorowitz says:—

"If a person places the forefinger of his hand in this bar, so that the nail is underneath, and the two gaping edges of the opening are above it, which can be done while the hand is stretched out flat, the palm of the hand being above, and the bar with the two edges pushed over the forefinger, peculiar sensations will frequently be noticed, proceeding from this magnetic bar.

"Among a hundred persons, about thirty will feel these sensations. A third part of mankind, therefore, is conscious of a feeling which proceeds from the magnet, two-thirds are unimpressionable to this influence.

"The effects are different. In twenty cases out of a hundred, a sensation is felt in the forefinger like ants running about, and a disagreeable pricking feeling, sometimes compared to the prick of a needle or the burning of a spark. Seventeen out of a hundred feel the sensation of a cold breath or of a warm and dry current. Both sensations may be experienced at the same time, one in the right, the other in the left arm. It has

also been noticed that a magnet placed under the foot of a crippled or injured person has produced a feeling of warmth, when even a good fire has failed to do so. The cold breath is very similar to what is frequently felt in the promixity of an electric machine. In eight out of a hundred cases painful sensations are felt, especially in the joints. In five cases out of a hundred a sensation as of the skin swelling is experienced, and sometimes these swellings are so real, that it becomes difficult to draw the magnetic tube from the finger which was pushed into it; and, lastly, there are sensations of pain in two out of a hundred in the finger or the entire arm, and in two out of seven hundred there is absolute attraction of the arm by the magnet.

"These are the sensations which the hypnoscope produces in certain persons. These subjective sensations go side by side with objective phenomena, such as involuntary movements (the rarest form), insensibility, want of power to move the forefinger, and convulsions (rigidity of the muscles). These objective sensations, which can be called forth by the hypnoscope, disappear within a few minutes of the removal of the instrument, with the help of a slight rubbing, otherwise the phenomena might last for some minutes or even hours."

If we compare these results with the experiences of spiritualists and the experiments of Reichenbach, a solution of the problem on the physical side begins to dawn upon us. At all events, we draw from it that my view was a right one, when I compared seers and mediums among men with magnetic and non-magnetic metals. I cannot omit remarking that, as related by Dr. Ochorowitz, swellings sometimes resulted from these experiments; the same thing has been told me by a lady medium, who always took her shoes off and loosened her dress before she allowed herself to be entranced, although she sat quite still. It is seen, therefore, that it is no proof of Bastian's being an impostor that he took his shoes off!

Through the discovery of this instrument another step in advance is made, and what men of science prophesied for Schopenhauer, "*Homeric laughter*," draws near, like the Forest of Dunsinane to Macbeth; he, too, could not believe that a forest could be set in motion, taking literally what he should have taken symbolically. I shall prove in a later chapter that my opponents will find themselves in a similar position.

Now, it is easy to understand why most mediums, such as Slade, Eglinton, or Bastian, should desire to have a chain

similar to a battery formed by the direct or indirect connection of the hands, in which they themselves take part, at least Slade and Eglinton do, while Bastian and Frau Töpfer stand outside. They find this facilitates the manifestations. When with Slade, I have noticed through breaking the chain, a momentary cessation of the writing, which proceeded again immediately the hands were reunited; and the darkness, which has been so much criticised, and which is at least necessary for some persons at the commencement of a *séance*, is in the same way easier to understand.

However insufficient these statements may appear as an explanation of the physical side of this subject, yet they are a step in the right direction; and a deeper examination into the physical side of the problem would not be consistent with the aim of this book. The subject is as a rule unknown to scientific students, and those who are acquainted with this department are not generally instructed in physical science. I must, therefore, limit myself to a few indications, and the more so, as the physical explanation is not yet ripe for discussion; I will, however, try to indicate the whole process by a comparison, and I can find none so fit for this purpose as the telegraphic apparatus, which unites two separate parts of the world. We need for this purpose a connecting wire (in our case the connection is formed by the attraction of masses); and further a battery is necessary (represented by the circle), or a charged accumulator (the medium). If these conditions are fulfilled, then an expert telegraph operator (in our case a powerful will) is required in order to generate the electric light (the manifestation of the transcendental basis), or to send a despatch (normal or transcendental), and get an answer back. The arrangement of a *séance* and the necessary preliminaries for it are, therefore, completely analogous to the establishment of a telegraphic apparatus and its mode of operation.

This analogy certainly gives us food for reflection. If the conducting wires are given, it is only a question of the capability of receiving or sending out certain influences, to understand the phenomena spoken of in the second, third, and fourth chapters. If it is remembered that Kapp, in his "Technical Philosophy," has shown that our telescope, piano, telegraph-cable, etc., are but imperfect imitations of our eye, our vocal organs, our nerves, etc., it can be no matter of surprise that our telegraphic apparatus has its best prototype on the transcendental side. The so-called medium is the apparatus, and at

the same time the accumulator, charged with electricity; if a medium is wanting, batteries must take his place, that is, as far as a circle is capable of doing this. At all events, these phenomena must be divided into two classes diverging from one another; the rappings, whisperings, sounds from stringed instruments, and appearances of lights point to a kind of transcendental electricity (*agasa?*); the visibility or tangibility of organic forms or the movement of objects must, on the contrary, be ascribed to a process of materialising, in which, according to the degree of materiality, simple organic or even inorganic substances must be made use of. It is a fact that the ancient necromancers were in the habit of using substances, such as honey, blood, eggs, flour, water, milk, etc., for this purpose.

With reference to the first class of phenomena, it is easy to arrange conditions, which in many cases lead to convincing results; a practical example will illustrate this.

I was on a visit at a castle, the inhabitants of which had several times tried the experiment of placing themselves round a table in a dark room, and forming a circle, as the members of it had already on several occasions had *séances* with a medium. I was invited to join it, and we sat down round the table to the number of about nine persons; after a short time had elapsed, I said I felt already the magnetic current; all the rest, with the exception of two, had the same sensation. I asked that these two should leave the circle, which they did. Soon after we heard the faint sound of very slight rappings on the table and on the floor, which certainly might have been caused by one of the party; unless it is remembered that this was not to be imagined in a private circle, assembled simply for the purpose of experiment. These rappings, however, proved nothing of much importance. The *séance* took place in the month of September in the year 1881. I had just received a letter from Bastian, in which he told me that he had suffered greatly from the sea voyage, and unless I laid any particular stress upon it, he should not come till the winter of 1882-3. As I had answered this letter to the effect that I did not wish him to come till later on, his health being the first consideration, both I and the other people present were convinced *bonâ fide* that Bastian would not come, or at least that his arrival was very improbable.

In order to ascertain if these rappings were similar to the phenomena observed at *séances* with mediums, it was proposed

to ask questions, and I was selected as the spokesman. I inquired, partly in jest, if Bastian would come this winter, and three raps gave the answer "yes." As, however, Bastian had told me some time before, that if he did come, he should take his passage earlier from America so as to avoid the stormy season, I asked if he would arrive in October. Answer "no." In November? "no," again. In December? Answer "yes." At the beginning of October I received a letter from him, saying that he intended sailing on the 22nd of October, and should only remain three days in London. I, therefore, concluded he would arrive about the middle of November. Returning from a hunting expedition, I stayed a few days at the same castle, and at another *séance* which we held there, I asked if it were still certain that Bastian would not come till December, and again the answer was "yes." I afterwards received a letter from him from London, telling me that he had found Mrs. N. (with whom Bastian always stayed) ill, and, therefore, should remain a few days longer; he was afterwards detained by illness himself, and came actually, I think, on the 9th of December.

I can now hazard an opinion that it is very probable, if a lady who seemed to be sensitive, had not formed one of the circle, or if the two persons I mentioned before had remained in the chain, no raps would have been heard. This circle continued to hold sittings without me, and the manifestations continued to increase, so that at the present time (June 1883) every phenomenon has been produced, with the exception of the materialisation of complete forms. A lady I know, with her two boys under twelve years of age, has obtained the same results.

At the commencement of such *séances*, complete darkness should, if possible, be secured, as it facilitates all kinds of manifestations. Nothing is more instructive than the fact that Reichenbach was unable to obtain phenomena when the darkness was not absolute, which in rooms not specially prepared is difficult to secure. I have made experiments with Eglington, in which the strength of the rappings depended on the arrangement of the circle, as well as on the amount of light. It is, therefore, more than probable that the arrangement of the circle and the light are matters of great physical importance.

Besides these physical influences, *sympathy* exercises great effect, and in three directions. It is scarcely necessary to say that a very injurious influence is produced when persons are among the circle, who are unsympathetic to the medium; as a

rule, the latter becomes at once aware that they are inclined to look upon him as an impostor. It is not the endeavour to procure strict conditions, with a view to widening our knowledge and experience, which has a disturbing influence, but unjustifiable mistrust *à priori*. In the same way, it is not a matter of indifference whether the members are or are not sympathetic with one another, for this has an effect on the oscillations and the harmony, which will be easily understood by anyone who has been forced to play or sing in company, and who has found his audience thoroughly unmusical. Upon myself personally, distrust produces no disturbing effect, because I stand on my own feet; and though I am very glad of the help of outside experience and knowledge, I never rely upon a strange opinion. But it produces a chilling sensation, when a person uncalled for, obtrudes his highly sceptical sagacity. I am convinced that even the clairvoyance of a seeress is influenced more or less by confidence or mistrust. All these phenomena depend in some measure on the power of the will, and, therefore, harmony or concord, like everything else, exercises an influence.

The subject becomes far more important and of higher interest, when we consider the influence which sympathy or antipathy exercises upon the unseen world, which said sympathy and antipathy seem to be caused and influenced by the ethical and intellectual worth of the company or circle. It is this influence which proves that in the case of these phenomena we are not dealing with the inert forces of nature. According to my experience, the manifestations increase in importance when the circle is composed of earnest, thoughtful persons, and decrease in a corresponding manner, when frivolous or foolishly-sceptical people are present. When strict conditions are insisted on, with a view to obtaining further increase of our knowledge, results readily follow; when, however, they are instituted as a trap for the medium, no results are obtained. There can be only three reasons for these coincidences, to which we will come immediately. I will only first remark that, according to my experience, the presence of such persons does not disturb the conditions to any extent on the first occasion, but only afterwards, when the phenomena by repetition do not make much impression upon them, though such a reversal of the known ordinary laws of nature would not fail to stamp itself on the mind of a thinking person. I have often noticed that persons remain quite unmoved in such cases, while

they welcome with the greatest energy the most unimportant trifles, calculated to throw suspicion on the medium. Thus a witness, who had seen the most splendid manifestations in the presence of Bastian, grasped the fact of his shoes being found off his feet at the conclusion of a *séance*, as important evidence against him. When Jesse Sheppard, who created so great a sensation by his wonderful compass of voice, which embraced the deepest bass and the highest soprano, and who could produce these extraordinary notes either accompanied by a church organ or a drawing-room piano, announced his arrival in Europe, he wrote that he would bring his own piano; that was quite enough to prove the matter was a swindle. Because he preferred his own piano to a strange one, the voice must, therefore, come from the piano!

The circle before mentioned, by persevering, ended by obtaining the phenomena which take place at Eglinton's and Bastian's dark *séances*, and they even got direct writing, as with Slade. It is highly instructive how the sound of the voice develops,—first, there is only a sort of whispering with the lips, till at last the full throat voice is heard. I am convinced, from the accounts of the development of this circle, that the unseen world *has first to learn* how to act, so as to make themselves accessible to our senses, somewhat in the same way that we have to learn how to swim in water, or to communicate with the deaf and dumb. It must, however, be explained that Bastian spent two months there, which put aside any doubt as to the reality of the things, and must have improved the conditions. It is very probable that with a certain amount of patience, most circles of from six to seven members (which, however, should, if possible, not be changed) might obtain similar results, if they possessed an earnest will, and did not raise their expectations too high.

As to the conditions on the transcendental side, we must evidently dispense with any reliable evidence on that subject, which I, for one, do not *à priori* accept; as, however, logic is the same in every form of consciousness, we can, at all events, speculate on the possible and imaginable cases.

When I ask a favour of anyone, it is possible, in case of refusal, that he either cannot, will not, or dare not comply with my request. The *inability* may in certain cases easily proceed from physical grounds, such as vibrations or conditions of temperament (for telegraphic intercourse), or from the want of that substance necessary for materialising which the Hindoos call *agasa* (for physical visible operations). And the *unwillingness*,

and *not daring to*, may rise from *not being able to*. Two of the evangelists, as well as Christ, declare that unbelief prevented the exercise of their powers.

A circle may be compared to a musical chord; it is possible that in a false chord some physical obstacle to the necessary conditions of harmony may be looked for, but this is not necessarily the case, for other circumstances may be quite sufficient to account for the unpleasant result.

What can induce an intelligent unseen being to undertake what I look upon as an uncongenial task (perhaps from a transcendental standpoint), in order to amuse a lot of frivolous people? Or what could be his object in frightening simple, ignorant folks? The unseen world can and will only come forward when they see how earnestly the certainty of their existence is longed for, and how it will be valued and made use of, either for subjective development or for objective knowledge. Zöllner, Crookes, and myself were particularly fortunate in our researches, and I have a little circle of acquaintances who obtain very good results, even without a professional medium, when they do not admit any inharmonious or useless individual to their *séances*. If I know a person well, I can generally judge whether the proof of our transcendental nature will exercise a good influence over him, and whether his reason is sufficiently independent to be able to decide what is satisfactory evidence or not. I am, therefore, able to form a pretty correct opinion whether he is likely to assist in forwarding our efforts. However, perhaps we may soon come to a possible and probable motive!

The unseen world need not always come forward to prove their existence, when the aim of our own shall have been accomplished. As long as the world known to us has existed in history, the supposed other world has always revealed itself to certain individuals and groups. There have never been wanting indications that our beings and actions are not altogether to be looked upon from a material and animal standpoint; notwithstanding which it has always been needful to use our own reflections for this work, and to put a reasonable end to our doubts. They will not point out the thorough pretence of our existence, and this is quite comprehensible! For life on earth would only be a superfluous and tormenting game, if the greater portion of mankind did not give itself up to its pleasures and duties. We are not, as a rule, men with the consciousness of our transcendental existence, because

the proofs would be illusory and would lose their value. The unseen world *can, should, and will* (as far as it has the capability) *reveal itself only to those* (and with reason) who by their own powers know how to rise above trickery, and who through the keenness of their judgment or the elevation of their souls, feel the need of a transcendental basis. This last want causes even intelligent women to cling to certain faiths, although their reason shows them the untenability of the dogmas, and public opinion presses materialism upon them.

The subject must be entered upon earnestly, for our transcendental brothers to make such a sacrifice (for it is a sacrifice) as to concern themselves about us, or to enter into our world and manner of consciousness. This last is a step, though only a short one, in a backward direction, a sort of swoon, like that produced by the use of chloroform, which can have nothing attractive in it. I know, that if I could imagine myself a transcendental being, nothing but some high aim, or affection for some particular person, would induce me to return to the circle of human beings and to interest myself in their affairs.

The particular vocation of some persons may likewise be a drawback. Man comes into the world with some purpose of development; if this purpose is opposed to the study of this subject, a certain antagonism is called forth on both sides. As the instincts of animals are directed to obtain nourishment, so the inner impulse of man leads him to the vocation in life suited to his ethical development. It is quite conceivable that the unseen world may have a certain reluctance, or even dislike, to communicating with particular persons.

As to the quality of the manifestations, experience gives the same results in the case of every medium. The persons who compose the circle exercise great influence, and are to be compared to the elements of a battery, as far as the oscillations, emanations, and physical conditions are concerned, as the latter may be weak or strong. Even the grouping is not a matter of indifference; the weak elements should be separated, and, if possible, placed near the medium. This seems similar to the arrangement of the bottles in an electric battery. Even success or failure can be reckoned upon with some degree of certainty, according to the motives actuating those who take part in the *séance*, and this has been proved by observation. The selection and arrangement of the company should be a matter of particular care, the more so, as in the course of time many individuals have sprung up on the Continent, with whose help

communication with the unseen world has become possible. I can only repeat what I have been saying for years.

"Mistrust and scepticism do no harm, if they are not carried so far as to upset the medium and the conditions of the manifestations; doubt is likewise innocuous, indeed even favourable, to the success of a *séance*, but serious interest must be at the bottom of all. Scientific condemnation or objections are unfavourable *à priori*, though they, as well as curiosity, are always likely to arise. The latter generally has no other aim than a desire for 'some new entertainment.' The presence of those persons is injurious, or at least worthless, who know neither how to draw matter for thought, satisfaction for their feelings, nor motives for their actions from these experiences." Those who are only seeking for an exposure will certainly obtain no results leading to greater knowledge.

It is quite certain that the intention, the will, and the preliminary essential conditions are more or less necessary, to subdue the natural tendencies in one way or another. This it is easier to do with some than others; but the modes adopted in the East, such as fasting, solitude, and continued darkness, in order to *force* this frame of mind, are most strongly to be deprecated. On the contrary, the custom of holding regular *séances* with a circle is quite harmless, and it will soon be seen if results are obtainable in such a circle. I persuaded a lady who was easily thrown into a state of trance, to hold some sittings with me. At first we only heard a slight rustling; at the third *séance* the sounds were so distinct that questions could be asked; at the sixth the rappings were as strong as though produced by materialised fingers, and every such sound shook her. A young lady, in whose presence very strong manifestations occurred, always had a tendency to falling asleep; with both these ladies the manifestations ceased on the admission of a stronger light, but only for a time. Observing the development of such natures has always tended to strengthen my convictions. Such sort of trials would succeed in most family circles, though the following conditions should be observed: 1. Individuals of both sexes, preferably young persons; 2. At the commencement complete darkness; 3. Regular days and hours in the week; 4. The *séance* should only last half an hour; 5. Avoidance of change of the members. Of course, all these rules are only of value as long as no regular rappings are given; if by means of these an appeal for direction to the transcendental side is possible, then a free

communion will supersede the necessity of the five rules above-mentioned.

I have found the possibility admitted by physicists, that men may develop a sixth sense by means of adaptation and discipline. This is really far less clearly established than the fact that the senses which they already possess, may develop a sensitiveness approaching transcendental perception, and when an effort may be expected from the other side, it is not improbable that telegraphic communication may be looked for perhaps very soon. Indeed, it exists in some measure at the present time, but in conditions which correspond somewhat with the use of balloons as a method of travelling; if such a vehicle is forthcoming, and a favourable wind is to be anticipated, the journey may take place; but, as a rule, this kind of aerial voyage is without practical aim or destination, with the exception perhaps as in such a situation as that of the siege of Paris! As to the *form* of communication, a question which can be answered by either "yes" or "no" is the simplest and least risky. As to the *substance* of the questions, it should never be forgotten that we have to do with another form of perception (in relation to time and space), not, however, with an omniscient being. In the fourth chapter we have called attention to the unreliable character of these communications, and I cannot warn anyone sufficiently strongly against placing too great confidence in these revelations; much experience is necessary to recognise and to understand the transcendental origin (for it is nothing more) of these pictures or delineations.

Anyone who desires to approach nearer to these "illusory figures," in order to increase his knowledge or get nearer to the light, can always do so, for if he can get no certain information, he can always obtain indications leading in the right direction; but if he wishes to derive advantage from the *communications*, to spare himself the trouble of reflection, or to set up *one* belief through *another*, he would do well to leave it alone. It is not the substance of the communications, not the intercourse with the unseen world which are of value, but the facts which prove their possibility and existence. In this sense Kant spoke more than a hundred years ago, when he laid stress upon the "Possibility of intercourse," and the "Value of recognised, genuine observation," though he denied these kinds of communications, and even grieved that he had bought "a work of this character" (that of Swedenborg), "and what was even worse, had read it." I can only add that, during my thirty years' experience in this

department, I have found an unbroken chain of confirmation for Kant's views, which at least does not surprise myself.

Modern spiritualists take unfortunately the opposite standpoint ; they seek the explanation of the phenomena, not through the conclusions drawn from observation, but they lay the onus on the more convenient communications, with which they justify their ideas of natural philosophy and metaphysics, when these correspond with their own ideas and wishes ; and in which unknown quantities, like "perisprit," fluids, etc., play a conspicuous part. The only way that conducts straight to its aim is, however, to use exact observation and to draw correct conclusions !

CHAPTER XII.

THE RIDDLE OF OUR BEING SOLVED.—THE SOLUTION OF THE TRANSCENDENTAL SIDE OF THE PROBLEM.

THE explanation of the *natural side* of all phenomena in nature (and, therefore, of the physical causes of such phenomena and their connection with one another) is a matter for different branches of science, whose last problem, and whose highest ideal, is founded upon the molecular theory; the accessory means consist in making the greatest possible use of experience, and in exact observation of every change. The discovery of the *transcendental metaphysical side* of natural phenomena is, on the contrary, a task for philosophers, and one requiring special thought.

Before, however, proceeding to explore the transcendental side of human existence, we will say a few words more, especially for the benefit of such of our readers as are not versed in philosophy, about a definition which is much misunderstood and misapplied; this is the definition "metaphysics," under which is generally understood that portion of philosophy, which comprises the "supersensual," or the "essential part of things," or the "ultimate basis of the world of existence."

The "supersensual" in general cannot be looked upon as belonging to metaphysics, because many things are supersensual which do not fall within that department. Just as little can the "Essence of things" be considered as a part of metaphysics, because the transcendental basis of the world of existence is far from being the essence of things, or its ultimate basis. If a definition is given to an idea, which like "supersensual" or the "essence of things" is not at all suited to it, the divergence of views as to the value and comprehension of metaphysics is not surprising. A practical comparison may enlighten the reader as to the correct conception of "metaphysics."

It is impossible that anything more wonderful or mysterious can exist than the fact, that broken rays transmitted through the spectroscope can tell us at a distance of millions and billions of miles of what materials the stars are made, and what direction they take in their courses; nevertheless, we have in this instance to do with the *natural*, physical side of nature. But if a somnambulist, who has no knowledge of me, is able to give the most trivial information as to my thoughts, or of some equally unimportant event in the near future, we are in the presence of facts which are no longer of a normal, but of a *transcendental*, *metaphysical* nature, because our normal means do not reach to such kind of perception. It is the task likewise of metaphysics to discover the retrogressive side of the natural world, to which it is related, as the convex is to the concave side of a circle, as depth is to a surface, as the magic lantern to the picture upon the wall, etc. This retrogressive or backward side cannot, however, be the "ultimate basis" of things; the ancient Greeks were, therefore, right when they called that which by us goes under the name of "physics," "*μετὰ τὰ φυσικά*;" it does not much signify if it is perceptible to our senses, or whether or no it forms the ultimate basis.

As the world of existence presented to us has without doubt a transcendental basis, so every branch of physical science must sooner or later rest upon a metaphysical foundation. Kant and Schopenhauer recognised this, and the last went so far, and not without reason, as to describe the love of the sexes as metaphysical. Therefore, transcendental *physics* may certainly be an object for metaphysical speculation (for instance, speculation as to the fourth dimension of space), and there may exist a transcendental chemistry, etc. (see my "Magic of Numbers"). In this book, however, I have only spoken of the transcendental side of *man*, of the riddle of humanity which is to be looked upon as *solved*, unless the proposition which forms the title of this book can be disproved. Therefore, we have not to treat of metaphysics in general, but of the metaphysical side of human beings; in this limitation the security of my metaphysics lies.

In the words: "Birth and Death are nothing more than a change of form of perception!" lies the metaphysical key to the explanation not only of our existence, but also of all the phenomena mentioned in this volume, because these last are not only explained by this proposition, but allow themselves to be deduced from it, since they are a necessary consequence of it.

The greater portion of human knowledge is certainly acquired by the *inductive* process; experiences are made from which laws are drawn, which are more largely accepted as true and just, the longer they are justified by experience, and which remain of value, till new and contradictory events make an alteration in them necessary. In this way the laws in connection with chemistry have been established, which are doubted by no one, because they daily meet with confirmation; notwithstanding which, most of these laws rest upon no better basis than a high degree of probability; it is really only a probability, though in a very high degree, that what has in a thousand instances been proved correct, in another case may be disproved $\left(\frac{m+1}{m+2}\right)$.

It is quite another thing with the *deductive* process, if through speculation and synthetical reason new ideas *à priori* are arrived at, and consequences drawn from them, which receive their justification in experience. Therefore, if a proposition is derived by way of induction from experience, and all which is deductive is inferred, and confirmed by experience, everything possible has been done to arrive at the truth. When the laws arrived at by Kepler through induction were confirmed by Newton's deductive process of gravitation, light was thrown upon the movements of the heavenly bodies.

Now let us see what I have set before my readers.

We have found in dreams a *transcendental function*, which likewise exists in visions, in the magic will, and in all other phenomena; we are likewise justified in assuming a conductor for this function, since it cannot be the physical and visible organism composed of cells; we are, therefore, forced to accept the existence of a transcendental subject in man, and to recognise our natural "ego" as its representative, and by this means all contradictions are reconciled, which our existence as well as many phenomena in life call into being. Experience confirms the existence of such a subject in every way.

If the fact is clearly established that man is the representation of a transcendental being in organic form, then birth and death are evidently only a change of form of perception. And as the evidence of biology and of the theory of knowledge equally point to the recognition of a transcendental basis in man, so we could and can take the reverse way, and proceeding from the assumption of a transcendental subject as the basis of human existence, draw logical conclusions and so proceed in a

deductive manner ; it will then again be the task of experience to confirm our deductions ; if the latter does this, the justice of the point from which we set out can no longer be disputed. For if experience compels us to accept any propositions as correct or sufficient for explanation, and, on the other side, the results flowing from this proposition are again confirmed by experience, we can be quite easy as to the justice and truth of the proposition.

If conclusions are drawn *purposely* from some proposition or idea, it is not surprising if these predications are found again by means of analysing ; much disorder has been caused at times by these dialectic tricks. It is quite otherwise, however, when *experience* produces and supports these conclusions, and when there is likewise further experience which confirms over again what has been found analytically. Let us examine this.

We will imagine a being who had no knowledge whatever of what takes place on our planet, we will imagine him also the inhabitant of another star, and that he received information that the earth was peopled by organisms, who had to thank a change of form of consciousness for their condition. Without any experience of these organisms, what conclusions could or must this stranger draw from this intelligence ? This hypothetical inhabitant of another planet would say (if he were a logical and thinking being), that this change might be accomplished with greater or less rapidity and completeness, that there must be periods of transition and development, just as a man who changes his clothes periodically is better or worse dressed, as the case may be. Our imaginary being will come to the conclusion, without any closer experience of our planet, in the first place, that in the organic nature of the earth, apparent incompleteness and states of transition must exist ; he would not, therefore, be surprised at being told that, as a fact, such incompleteness and such a transition state is found in the development of the human form of existence, when, for instance, the change of the form of consciousness pre-existing is not completely accomplished, or is incomplete through illness.

If our imaginary being were asked what results must be drawn from such periods of transition and development, he would without doubt answer, as a logical thinker, that such individuals would find themselves of necessity belonging to both forms of consciousness, like a ball thrown between them, since both forms of consciousness and being change constantly more or less. And behold ! what, without any experience, is the result

of logical thinking, is by experience fully confirmed, as we have seen in the first part; logical thinking and experience lead to the knowledge that through incomplete organisation, as at birth or from illness, supernormal perceptions and powers, and even the severance (*Spaltung*) of the human form are possible.'

The limits for the possible logical speculations of our imaginary being are not yet passed, for he might further advance the proposition, that through an imperfect death, the subject separated from the organic body might still partly have human perceptions and needs. Experience has already proved the justice of this assertion, seeing that Plato held the same view. He held the opinion that the condition and qualities of the soul after death were not the same in the case of everyone, and especially that persons of materialistic views and tendencies, even after death, would be attached for a long time to the earth.

Therefore, all the phenomena before mentioned may be explained through the proposition "Birth and death are a change of the form of perception;" because they are a *necessary result* of this proposition. If through this hypothesis a *reasonable aim for our existence* is to be acknowledged, its justice and truth can no longer be denied. It can, in the first place, only be a question whether the justification is established by experience, and whether the observation of these phenomena, from which the proposition was taken inductively or justified deductively, was a certain one; and, in the second place, if a reasonable aim of our being can be considered as proceeding from this change of the form of consciousness. If these questions are answered in the affirmative, the proposition is without doubt correct.

If the results of my observations are compared with the numberless accounts of ancient times, of the middle ages and of the present day in all parts of the world (Perty reckons the number of authors on these subjects at 30,000), and if they are compared with the researches of such men as Crookes, Hare, Wallace, Varley, or Zöllner, it becomes absolutely *impossible* to cast a doubt on the facts as such, or on their right observation. If, however, we are forced to accept them, we stand in the presence of a problem, which can the less easily be solved from the standpoint of modern conceptions of nature, as the facts themselves stand in direct opposition to these last; while the phenomena can be readily explained when a transcendental basis of human beings is recognised, which under certain cir-

cumstances is capable of perception and action independent of the physical body. Birth and death are, therefore, again, through the existence of such a "subject," a simple change of form of perception. If this is admitted, then the esoteric natures of certain persons, the severance (*Spaltung*) of the subject into the two personalities, individual continuance as well as another kind of existence and beings, are again irrefragably proved. Neither must it be overlooked that all those fakirs who have given proofs of supernormal perception, have recognised in every age the existence of other beings, and give a foremost place to their operations.

This, my solution of the riddle of humanity, is verified, therefore, on every side, and is not in contradiction to the results of the inquiries obtained by physical science (which must be distinguished from modern scientific philosophy!); on the contrary, it explains much that is obscure, incomprehensible, and contradictory in the region of physical science. For instance, biology cannot in any way solve the problems of the origin, development, and functions of organic life; and, therefore, the whole individualistic school, from Leibnitz to Herbart, as well as the pantheistic, represented by Schopenhauer, recognise the necessity of a transcendental basis.

It might be thought, therefore, that the solution of the problem here set forth would be universally welcomed, since it answers to the metaphysical requirements of all higher natures. Such, however, is not the case; this solution meets with much opposition. Since, however, everything in the world must proceed from some cause, we will examine the motive to which this antagonism must be ascribed, and we shall be much assisted in our search, if we recognise the fact that these opponents are principally to be met with among the priesthood and scientists. This circumstance is very significant, for they are the bell-wethers or leaders, on whom the two great flocks of believers and apparently cultivated persons thoughtlessly pin their faith; it is not surprising, therefore, that my weapons should be principally directed against the undue exaltation of these hierarchies.

Although the assumptions and results here set forth are not opposed to the *teaching of founders of religion* (like Christ), but are indeed in unison with them, the members of all spiritual hierarchies are determined to fight against such views—at least *pro foro externo*,—as these undermine their Divine mission and government, and place their spiritual counsel in the background.

Therefore, it arises that miracles as a justification for the *Divinity* of their doctrines have no weight, and these latter must enter into competition with other teachings on their own merits. These facts, recorded by the Church, are of value as weapons against materialism, but later similar occurrences are inconvenient, and indeed, injurious to her ; the opposition of her priests is, therefore, easily to be understood.

The scientific coterie, as a matter of course, oppose my metaphysics, because if the latter are established, the present generation of "men of science" are all to be condemned. It is not *error* for which they are to be blamed,—for who is free from error?—but the confidence with which they declare things to be impossible, which not only exist as facts, but are the necessary results of the theory of development, and, on the other side, assert things as possible, which are utterly impossible; as, for instance, the development of a teleological organism without a transcendental basis, although Kant, who recognised the design of a Creator in the formation of the universe, told them further that not the smallest organism could be brought to existence without design.

It is strange that even *believing* persons, who, without being under clerical influence, have faith in a future life and an unseen world, yet find no satisfaction in the idea of a simple change of form of consciousness ; they fight against it, because they form too exalted a conception of the future life in heaven. Three years ago I wrote as follows:—

"Believing people do not understand and will not allow that no other difference really exists between the unseen and the natural world, but that of the different materials for organisation and a different manner of perception and existence, which I have described more in detail in the third volume of the 'Prejudices.' No cells, and, therefore, no need of nourishment, no possessions, but another idea of space, wider perceptions, and a different measure of time—and what a gain would this be ! If a comparison is wanted, let us imagine the blind, and deaf, and dumb, who live, indeed, in our midst, but for whom the world would be completely transformed, if they could suddenly hear and see. Through my metaphysics the greatly longed-for heaven is reduced to the change of our powers of knowledge and sensation, from the caterpillar rises the butterfly, it throws off the grub, and remains free from what had fettered and held it down. This conception of heaven is not sufficiently beautiful and exalted for the believing world, they want rest

and happiness, but no fresh work. They forget that we can know really nothing of the normal condition of the unseen world, because it is impossible for us to realise how and where they live, as we can only form ideas suited to our senses. The *unbelievers*, in their high state of enlightenment, wish for no heaven; they feel how absurd they would be made to look, if the existence of the unseen world should be proved, and the great want of thought they would be seen to have been guilty of; in believing (with reason) not only that human development is a product of adaptation (*Anpassungsproduct*), but that this adaptation is cut short by death, and this perfected development returns to its original elements (*Zoospermen*), and becomes only of value as physiological material!"

The next generation will wonder at the indifference, approaching stupidity, with which inquirers into the mysteries of nature treat these temporary phenomena, because the results to be deduced from them are of such a beneficial nature, that they alone would make such a hypothesis worthy of consideration.

Let us examine somewhat closer what the results of my metaphysics would be.

If my apprehension is the right one, then an incalculable duration of our development and progress towards perfection is no longer a matter of doubt, and everything which has hitherto appeared incomprehensible in the teleological development of the embryo in the mother's body disappears, where motive power for the struggle for being is quite impossible. From this, however, it proceeds, that on another planet we may be represented as of other given materials, quite different physiologically, but identical in a morphological point of view, somewhat as though our organs, through difference of injections, took another exterior and other peculiarities. This conception coincides entirely with the Hindoo philosophy and the propositions of the Kabbala, which likewise accept an already-formed world, out of which we enter into the organic body. The organic forms of this world appear, therefore, only as one of the apparently numberless possible representations of continuous forms of being, which, in course of time, certainly become capable of higher development. In *this* conception Darwinism appears a great truth, while under the acceptance of the annihilation of individual force in organism, it becomes an impossibility.

If this conception is the right one, then there is justice in

the world and a justification for our actions, *from themselves*, without any other intervention, while both are made illusory by the modern ideas of natural philosophers. If there is a continuation of life, then the peopling of the heavenly bodies and the adaptability to their physical conditions offer no further difficulties, and there is no occasion to adopt such senseless hypotheses as that (among others) meteoric stones are to be looked upon as life-giving messengers. All great thinkers have recognised a *vis formativa* as a necessity for the explanation of organisms, whether from the Platonic idea or otherwise does not affect the fundamental conception; it was only left for scientific materialism to raise an unimaginable edifice,—unimaginable because it presupposes an effect without a cause.

The difference of the materiality in the apparitions can be now understood! The hand which moves objects is unseen and unfelt, then it becomes tangible but not visible; sometimes it is visible and not tangible, sometimes both; it becomes larger or smaller; it is united with the entire body, which is sometimes of so little consistency that it can pass through matter, and at others so solid that it is difficult to distinguish the transcendental from the natural form, since it is only a question of the degree of substantiality, and the complete or partial entry into our idea of space.

How is it then that a solution of the biological and mystic problem, given both by theory and experience, is not accepted?

Now, I think I may say I have very great experience in the matter of the objections which are advanced, because I count myself one of the very few who do not hide their views out of respect for public opinion, since the professors and doctors, not to speak of all the tribe of journalists, do not impose upon me in the least. I know them too well!

The opposition lies in the incongruity of their representation of eternity with the actual facts. They will either do away with eternity altogether, or have one like the heaven of the Christians or Mohamedans.

Of all this, however, nothing is to be discovered; the beings we know of are only found to be of a different texture, who quite naturally know no more than they have learnt; their characters continue the same as they were on earth, and only show themselves to us as superior, through the difference of action and perception, while, on the other hand, they are constrained in manifesting themselves to us by technical difficulties. If physical manifestations are for this reason ever so trifling,

they are still facts of the most overwhelming importance, because they prove the existence of human beings in another state. This conception of the matter is, however, too simple, too evident, too beautiful ; it cannot be accepted, because people would be ashamed not to have recognised it as self-evident long ago !

It is the fate of a philosopher that his train of thought is *never* weighed and recognised by his contemporaries, and only in exceptional instances by those who come after him ; therefore, I will take comfort, and hope that the next generation will possess more independence and courage ; not however on my own account, as it is a matter of perfect indifference to me, but on account of the survivors themselves, since these metaphysics must exercise a beneficial influence on the development of *our condition*. As long as the present generation think of nothing else than their material possessions and pleasures ; as long as they shrink from no means, however low, in the fight for existence, because they recognise no other responsibility than their earthly interests, no existence worthy of humanity is to be hoped for from the masses. My philosophy sets another aim before mankind ; it shows him the responsibility of his actions, and gives him thereby powerful motives for a noble life.

I have often been met with the following objections to these views. I am told, " If the dual nature of man and the far higher powers of perception and sensation are proved, man himself cannot have originated in the mother's body, but must have existed previously. If, however, he has had a pre-existence, how comes it that the more perfect being becomes degraded, and is exposed to all the miseries of animal life ? "

I could refer the reader to the " Prejudices," in which these questions are more fully answered ; still, a few words will show the reasonableness of our views as opposed to these objections, and give a sufficient answer to these questions.

With regard to the first proposition, there can be no doubt that the higher power of perception and action in man is *not* developed in the mother's body ; it must have pre-existed, as Plutarch clearly demonstrated. This is the more certain as our human organs of sense may also only be a modification of what have previously existed. The intelligent *subject* is, however, the same in both forms of being. As to the second question, namely, what is the *motive* for a change of form of consciousness for the *worse*, we will answer that question like-

wise ; though if we had no answer to give, it would not alter the fact of the possibility and truth of the palingenesis.

There is a certain proposition, about the value of which a greater amount of accordance reigns among the different systems of philosophy, than about almost any other subject. This proposition is, *That which precedes the human existence of every person, must likewise follow it.* If it is a monad or some individual force which the human conscious machine restores, after death it becomes again a monad (according to individualists from Leibnitz to Drossbach). If it is the emanation from an impersonal Almighty, individualised as man, then the individual consciousness is reabsorbed into the infinite (according to Heraclitus down to Schopenhauer and Hartmann). Even the materialistic inquirer into science derives man from dust, and to dust he lets him return. Only the Jewish belief, with its two branches of the Christian and Mahomedan faiths, puts forth the monstrous idea that the soul of man is originated or created (through an act of creation in every instance!), and then endures to eternity! This idea is disproved even by their own dogmatical books, as there are passages in them which undoubtedly recognise incarnation as a representation of another state of being. If man will really exist as an individuality *after* death, he must have so existed *before* his birth; if he was such *before* birth, he will remain the same *after* death—not one without the other. Hindoos in respect to these questions, as opposed to Christians in Western countries, are decidedly in the right. The origin of the soul—for this is the point in question—has ever been an apple of discord among philosophers. The materialist identifies the soul with the body, that is, as far as creative force can be attributed to microscopic atoms (*Zoosperm*). The generation theorists recognise indeed a difference between body and soul, but say the latter is generated likewise by the parents, “through a secondary creative power, which the original creative Will bestows upon the parents at the moment of generation!!” The transference of this creative power from the Godhead to the parents apparently arises from the fact, that many think the creationists’ idea, that God forms every individual soul by an act of creation, is too offensive or outrageous. It is evident that these explanations do not gain in lucidity by the word “nature” being substituted for “God.” The idea advanced against these doctrines is that of not attempting to define the origin of the soul, and, therefore, pleading our

ignorance on this point, and, on the other hand, confessing the necessity of its *pre-existence*, like that of a brilliant meteor.

Nevertheless, men will not give up the idea that their individuality first begins with their earthly life; they are right as to the personality, rooted in human consciousness, but in the wrong as to the "subject" lying at the bottom of this personality. This obstinacy may be accounted for by their ignorance of the phenomenon of their personality. Perty, although free from scientific and religious prejudices, takes refuge in a crowd of obscure phrases, when he speaks of these problems. He says (vol. ii., p. 490, of "*Mystical Appearances*"): "The soul as the life-principle of the body is derived from the parents, and upon them its empirical individuality is grounded. Through the indissoluble union with the God-given spirit, it becomes a reasonable soul, and at the same time, therefore, exalted above transitoriness . . .," and so on! Involuntarily the words of the poet occur to me:—

"Gewöhnlich glaubt der Mensch, wenn er nur Worte hört,
Es müsse sich dabei auch was denken lassen."

("Men generally think, when they hear words, that something must be meant by them.")

On the other side, it is not surprising *that human existence should only be a passing episode of real life*, in which childish amusements and occupations occur, which are known in the many kinds of forms of the soul's wanderings. This difference of opinion does not exist only between the Hindoo and Christian beliefs; it is also to be found in the contradictory communications received through modern mediums, and yet it is so easy to come to a decision and to find out the truth.

Though, indeed, there can be no doubt that human existence has a transcendental basis, still we are not justified in drawing the conclusion that this incarnation is an *absolute necessity* for our indwelling essence, as Allan Kardec's adherents assert, although they support this assertion on communications of very problematical value, which other communications from similar sources contradict.

On the other side, it cannot be contested, that what has once happened in the interest of development *will not or cannot happen again*. The repeated entrance into biological existence on our planet can, therefore, neither be altogether denied nor confirmed; but there are many grounds for accepting the fact

that this may differ greatly in the cases of different individuals.

We will enter more into the question of the palingenesis, when we examine the causes, which could induce a transcendental being to re-enter the earthly vale of sorrow, and at the same time answer the previous question. I will remark here that the objection so often advanced, that we have no recollection of a previous condition, and, therefore, that later on that of earth-life will likewise be wanting, is childish, because in the night we lose our consciousness, which we find only partly or confusedly in dreams; in the morning, however, we have the remembrance not only of our past life, but of the dreams as well. This is seen more distinctly in the case of somnambulists, who in their waking condition know nothing of their transcendental consciousness, but in the magnetic sleep have command over the remembrance of both forms of consciousness.

Of all the laws of nature none has gained such complete validity as the principle of the conservation of force, which attains its height in the dictum (*Formulirung*), that nerve-force (*Spannkraft*) is transposed into life-force, and back again into nerve-force,—a truth which enlightens us with equal clearness as to the development of the heavenly bodies and of chemical processes. It is further assumed, not without valid grounds, that nerve-force or power runs parallel with our disagreeable sensations, and life-force with those which are pleasant. If this is true, then it follows that it is only by suffering and struggles that the character is formed, as it is only by spiritual labour that spirit is developed. Through this wonderful ordering of things, not only does justice rule in the world, but the impulse of life, with its destination, is rendered clear! We are not placed on this planet in order to enjoy, but to learn and to suffer; which is as much as to say, in order to acquire talents, faculties, and virtues, or, in one word, to develop nerve-force. On the other side, there is also a comfort, never to be destroyed, in the knowledge that we shall sooner or later awaken from the troubled dream of our earthly life.

Still, with the need of our development the number of motives for an entrance into the biological process is far from exhausted! What is the cause of so many suicides in our time? Truly none other than the unbearableness of existence, arising (with some few exceptions) either from bodily or mental anguish. Is it not conceivable that self-knowledge in transcendental life may cause a change of consciousness? Do not the inhabitants

of this world try by means of opium or wine to place themselves in a state of oblivion? May not love for certain persons, or care for the welfare of certain communities, be sufficient motives, as we see them to be here? Have not many sought death for all kinds of reasons? What, then, is the dream of life compared to an eternity in the transcendental measure of time?

The transcendental basis of human existence is an indisputable fact, and the continuity of our individuality both before and afterwards is a necessary *consequence*, an opinion which both Pythagoras and Plato have distinctly expressed, and which is not to be wondered at, seeing that it is proved by correct observation and right judgment of the facts of experience. The *repetition* of an organic existence has, however, only a probability of relative value. The Hindoo thinks to escape earthly re-incarnation by means of great sufferings and privations, and this is by no means a bad idea. Christ speaks of the chastisements of those whom He loves, and places eternal happiness far more in reach of the poor and oppressed than of the rich and happy, who will long have to wander in the *darkness* of earth life. In order to attain to perfection, we need not trouble our heads as to what changes we shall have to pass through in another life. If a dream so relatively short as our earthly existence, with its experiences and limited conditions, appears *useful* to us, then we shall doubtless accept it—even without the previous approbation of orthodox Jews, Christians, and Mohamedans; if this dream does *not* appear necessary to us for the development of our character, then we shall *not* have to pass through it, even though we differ in this view from Allen Kardec's followers. Nothing is shown in favour of a periodical re-incarnation, except the analogy which is made use of by Charles Fourier: the change from day to night, from waking to sleep; nothing certain is, however, arrived at by means of analogy.

Hindoos have an idea, which seems to me a just one, that the character or the "ego" endures through all the different personal existences; and this they describe by the term "Karma." Sinnett says: "At the commencement of a corporeal life, the karma of one who has pre-existed accepts the conditions of life, in which the man will be born." This is quite right; still, it follows that the karma may easily become qualified, so as to dispense with the experiences or trials of a new dream of life in the form known to us. The fact that the Hindoos accept re-incarnation in from seven to eight hundred forms, lies in the circumstance, that they recognise

the important part, which periodicity in development and the number seven play in nature. Instead, however, of seeking the ground of the phenomenon of the subject, in our organisation, they erect a system of natural philosophy on the basis of the number seven. Even if this were justified, it does not follow that a conclusion need be drawn from the sevenfold multiplicity which nature offers us, and from the periodicity of the to us normal world, as to the laws of development and motives of a quite different condition of causality (*Causalitätsverhältniss*). Compare my "Magic of Numbers."

Schopenhauer makes the *will* or *love of life* a condition for re-incarnation; Drossbach makes it an *accident*; I look upon it as a *need*. As the necessity of our *intellectual* development causes us to go to school, to obtain instruction, and to collect different experiences, even at the cost of much sacrifice; and as we undergo a painful operation in the interest of our health, so the needs of our *ethical* development can and will force us into the stream of life, which is as necessary to us for trial and self-knowledge, as the looking-glass is if we would see our faces. It is worthy of notice that persons of a regular and tranquil manner of living, procure by preference the requisite amount of emotion by means of romances or tragedies, while those who live stormy or troubled lives choose more diversion and excitement.

Palingenesis in the above form, and within limits, is, therefore, not unreasonable, but is indeed the only way to overcome the irrationality and pessimism of our being.

I think I have answered in some measure the questions put in the introduction, as I promised I would do. The first question: *What becomes of us*, when the *laterna magica* in our bodies is extinguished?—is answered, We change the form of consciousness, nothing more! The second question: *Why are we placed on this planet?* is likewise answered, For the purpose of our development. The third question: *Whence do we come?* only receives a limited answer, From another form of consciousness; we have changed it, that is certain; how we arrived at the former one, that we know not! The only definite answer which could be given with any reason is, By adaptation. For it would indeed be most unphilosophical to recognise adaptation as a real factor in the world of being known to us, and to deny its existence and equal importance in the transcendental world.

The question as to the origin of the soul, or of the transcen-

dental subject, oversteps the programme or design of this work. Let us leave the problem of the world, or the metaphysics of the world, alone, at least for the present! Let us content ourselves with the *metaphysics of mankind*. In an essay in the "Tagebuch" I have defined the limits between what it is possible to know, and what we cannot know.

In spite of, or rather on account of this restriction, we are permitted to seek for the metaphysical foundation for everything existing in the world of being, not only, therefore, for human beings, but for animals and such like. But to penetrate the still deeper basis of this groundwork cannot be in our province, and must remain for the transcendental form of consciousness. If, however, I restrain myself to the metaphysics of humanity, I need not be prevented from giving at least some indications as to the immediate basis of organic and inorganic nature.

If birth and death are really only a change of form of perception, then this is likewise true as regards *animals*; scarcely anyone will doubt this. It would, therefore, be interesting to know if the results of these metaphysics are in this case equally justified by experience; I have certainly found, much to my satisfaction, that there exist numberless instances supporting this theory in collected works on this subject. It is universally acknowledged that horses and dogs possess now and then a great sensitiveness to transcendental influence; still, this should not be taken as analogous to the transcendental perception of seers, because the normal perception of the senses in animals may easily be higher than in human beings. Far more does the wonderful instinct of animals (particularly in their care for the next generation) point to a transcendental perception; while the phenomena of the severance (*Spaltung*) would be decisive. Now, there exist authentic records that not only have cats and dogs been seen at *séances*, but that shortly after their deaths they have been seen or heard in the immediate neighbourhood where they previously existed; there is not much to be told as to the first point; I know one case, at a *séance* at which I was myself present, when a married couple had the hallucination that they saw a beloved Pomeranian, without saying anything about it to those present or at the time to one another; it was only afterwards that they were surprised by the coincidence of the unexpected vision on both sides; we others saw nothing. As to the second point, no doubt in many cases such visions may be the effect of hallucination or imagination, but not in all; I read not long since that a sick tame

fawn was taken to a veterinary surgeon, and a short time after, his owner heard the short quick step approaching, but not seeing the animal, hastened to the doctor, where he found the poor fawn had just expired. The striking circumstance in these accounts is, that they are always of domestic animals, whose death has immediately preceded these events. I know one solitary instance, the eyewitnesses of which are well known to me, in which the vision of an animal lasted for a long period. A countess whom I knew intimately, inhabited many years an old castle, in two particular rooms of which she often saw a cat which never could be found, and she was much laughed at by her acquaintance on account of this hallucination. Later on she took up her residence in quite a different neighbourhood, where she had inherited a large property, and twenty years afterwards her son established himself in the same old castle. His young wife turned those two rooms into her painting studio, and saw there repeatedly, without knowing anything of her mother-in-law's vision, the cat which never could be found. Both ladies are free from visions, though they both possess the faculty of automatic writing, which makes a degree of sensitiveness probable.

All such facts, so far as they are worthy of confidence, would go to prove that there are no barriers between the world of being and the so-called other world, except that of a different form of perception, which again is conditional on the material for representation. In this circumstance we are justified at least in not denying *à priori* the possibility of such appearances.

As to the *material* for such apparitions, it must have a transcendental origin, since it acts upon our senses. In the first place it is known to us in three forms: atoms, molecules, and cells. Concerning the first, I have proved in my "Magic of Numbers," that the difference in the supposed simple chemical elements can be only satisfactorily accounted for by the difference of forms of crystallisation of an unknown substance; whether this basis so often appearing is the same as the æther of the chemist, the agasa of the Brahmin, the "od" of Reichenbach, or the fluid of the mystics—is still unknown! Molecules are complex combinations of atoms, they form the material for inorganic nature. Cells are units, whose nature and origin are still less known to us than those of other units; we only know something of the conditions under which they are developed; they form the foundation stone for the *organic world*, and anyone who wonders at the simplicity of the means which

nature employs to bring such great variety into being, should consider the figures brought forth by the electric current on plates (analogous to the Chladnyschen figures on sounding cylinders), and he will learn by the sight of these, to understand in what a simple way the wonderful symmetrical pictures and drawings in the world of animals and plants, as well as our germ cells are brought into being.

To our senses, the appearances can certainly only be considered as arising from numerous accumulations and combinations of molecules and cells; we know nothing of any other possible appearances of other materials, except that they are sometimes transitorily visible and are not formed from living cells. If the three dimensional spaces imagined by us exhausted the absolute space, we might even assert that these appearances were not composed of molecules, otherwise they could not disappear without leaving a trace. As, however, our conception of space differs from the true space, and is far behind it in variety and dimension, this question remains unsolved, as do so many others for which no comprehensive materials of experience are forthcoming; still, it is not impossible that future generations may have such at their command.

One thing, however, is firmly established: the existence of a transcendental basis, which completes the representation of the organic world, and with it changes the form of consciousness; if the material is composed of living cells, we call the action of the change *birth*; if the change is formed by laying aside the cells, we call the act of transition *death*. As, however, this transition may be more or less complete and rapid in birth as well as in death, so there will always be found persons with some supernormal forms of perception, as well as so-called apparitions. (These last are either creatures of our phantasy, or of some other form of texture.)

We are thus brought back again to our starting-point; the deductive process has attained the same result as the inductive; namely, the proposition which stands upon the title-page. Biology, the criticism of our powers of knowledge, and the facts of experience, all lead to the need of a transcendental subject by means of induction; if, however, we make use of the deductive form, and start with the assumption of a transcendental subject, the logical result of this is the change of the form of consciousness for our dream of life, and this change brings with it the belief that through deficiency and slowness of transition in the change, or even through illness, traces of a double perception

and action are to be found, as well as the phenomena of the severance (*Spaltung*). The facts of mysticism are, therefore, a necessary result of the dual nature of man, and should not astonish us when they are ratified by experience; on the contrary, their non-occurrence would be quite incomprehensible, because it would be contrary to exceptional nature, which demands a development of its incompleteness and transition state; and, therefore, severance must take place to show the existence of two different kinds of being and forms of consciousness. The riddle of humanity is hereby solved so far as concerns the immediate past, the nearest future, and the aim of earthly existence; what remains beyond this, must await its solution in a higher form of perception.

It is always a happy thing for any doctrine or theory if it is capable of being imprinted on the mind by some short and clearly expressed proposition. It is possible that I myself or some others may find a better formula, but for the present I know not how to find a more comprehensive expression or sentence than "*Birth and Death are a change of the form of perception.*" We will now defend this proposition, the justification of which I have proved to my readers on sufficient grounds, against my numerous opponents, and set forth its reasonableness.

CHAPTER XIII.

MY METAPHYSICS, AS OPPOSED TO POPULAR BELIEFS, PHYSICAL SCIENCE, AND PHILOSOPHY.

THE proposition "*vox populi, vox Dei*" may, some hundred years ago, have been founded on fact, but since the time of parliaments being elected in the modern fashion,—that is, the representation of the people being determined by choice and election,—especially since the institution of the leading daily press, this proposition has lost its signification. At the present time the "people" rather resemble a flock, shorn by aspiring members of parliament and the grasping priests of public opinion.

It is another thing with the "*consensus gentium*," when it treats neither of politics nor business matters; if these are excluded, then we have to deal with the instincts of mankind, which are, as a rule, founded on a mixture of experience and tradition. It is certainly a fact not to be denied, that popular superstitions have generally called forth foolish and condemnatory opinions; still, it is equally undoubted that when purified from folly or error, truth here and there peeps forth, and this is quite natural, since superstition must have some foundation, even if it is a mistaken one. The tenacity with which people cling to certain opinions is the result of the "logic of facts," although these are frequently misinterpreted. One ascertained fact has more weight than a hundred contrary scientific statements, even if through misapprehension it is the cause of delusion. If, therefore, *all* peoples in *all* times hold fast to some particular delusion, even if martyrdom attends its belief, it becomes certainly deserving of consideration, and is worth the trouble of trying to find out which are in the right, the "instincts of mankind," or the Pharisees of science.

Now, what are the popular beliefs?

Dreams have not only a *pathological* signification, but in

exceptional cases are of a clairvoyant character. Are they altogether in the wrong, ye "men of science"? Many among you who deny the existence of clairvoyance do so, not because you really doubt it (for all are not so ignorant), you ignore the fact, partly because it is an inconvenient one, partly because it runs counter to your scientific theories, as the French academician naïvely confessed, and partly from cowardice.

The common belief has always been in favour of the opinion that there exist persons possessing a *higher power of perception*, from whom those suffering from sickness or loss may obtain advice or comfort; the people were often deceived and duped, yet still held fast to their view, because in some cases a friend or relation was benefited by these means. How else could it be possible that this "swindle" could have been accepted through thousands of years by millions of people, if there never had existed any ground for their faith?

Further, the popular belief has always recognised in certain persons, a superior *power of will*, not to be explained by means of the senses, which has been confirmed by a mass of evidence. It has likewise always accepted the fact of *inspiration* in certain individuals, though in ignorance it has attributed this to a Divine origin, which explains why there are so many different religions. In the same way the people have believed in the *Spook phenomena*, which they have ascribed to the departed; having no doubt of a future life, they believed that these appeared to them, and that sinners, suicides, and criminals were more especially among the number. Popular belief has, therefore, upheld views, which the best among scientific men at the present time recognise as *fully justified by experience*. Since more than a thousand years of unbroken experience stand in evidence, O men of science! ye have never been able to wean the people from their beliefs, and never will; instead of sifting the chaff from the wheat, and showing the people the *right* way, you have rather flown in the face of truth, and boldly denied facts, which you have never examined! But the day of reckoning is at hand; you have ridiculed the people, the time is approaching when you yourselves will be laughed at!

On all these grounds the masses have held fast to a belief in a connection between the ethical value of character and the conditions of a future life, and just as you have succeeded in destroying this belief, and in setting up material happiness as the aim of life, and the criminal code as a principle of morality, it has followed that the most revolting crimes of civilisation

have flourished the most luxuriantly. You men of science are, therefore, put to shame by the instincts of humanity, and by popular beliefs, while my metaphysics explain and justify the tenacity with which these are held fast, while doing away with the noxious undergrowth. Superstition is certainly the outcome of ignorance and misapprehension, and has to thank falsehood and imposture for its poisonous tendency; but the causes of it are founded on some reality. Kant says, in reference to the comparatively rare and difficult to prove so-called apparitions of spirits, in his introduction to "Dreams" (1766): "What philosopher has not at some time, between the asseverations of sensible and competent eyewitnesses and the inner opposition of an unconquerable doubt, cut the most foolish figure it is possible to conceive? Should he totally deny the reality of such apparitions? What grounds can he bring forward to disprove them? Could he acknowledge the probability of only one of these accounts, how important such a confession would be, and what astounding results might arise if *one* such occurrence only were proved beyond a doubt!" He says further, "That it is as foolish a prejudice to believe *nothing* in a relation which has some appearance of probability, as to take *everything* for granted which we hear, without inquiring into the facts." In these words Kant has acknowledged the possibility of such occurrences, and recognised their high importance; according to his opinion, popular beliefs should not be ignored or condemned, since they exist in every class of society; and if the experience of this century had not in a great measure justified them in an objective manner and on reasonable grounds, I should still place myself on the side of Kant, since, in my opinion at least, his reasoning powers stand higher than those of the whole number of living professors.

As to physical science, or rather its advocates, their opposition may be of a threefold nature: either against the point from which I start, the transcendental subject existing in us; against facts in support of this theory; or, indeed, against both. With regard to the transcendental subject, not only every philosophical system of importance, but even men who dally with science, recognise the necessity of such a subject, while the latter see that an unknown factor is wanting for the explanation of our individual will, sentiments, character, etc.; only such persons as reviewers, or writers of scientific small change, imagine that they are exponents of the highest form of enlightenment, when they attempt to account for the origin and

action of the inorganic world by such terms as "force and matter," "adaptation," and "inheritance." Because organism is necessary in our brains to form images, and originates and exists with them, these "enlightened ones" think that it is itself the cause; this satisfaction as to the primal cause somewhat resembles the idea that the shadow on the wall, or the reflection in a looking-glass, are products of the wall or the looking-glass. "No brain, no thought; diseased or deficient brain, a diseased or deficient power of thought;" this argument is frequently brought forward to combat the necessity of an unknown basis; according to this logic it might be equally said, "No looking-glass, no image; a crooked or blurred looking-glass, a defective or damaged image, etc.; therefore, the looking-glass is the cause or origin of the image!"

Happily the present generation has arrived at some idea of the insufficiency of mechanical chemistry as an explanation of life. Far more universal is the opposition to the inexplicable phenomena of clairvoyance, etc. It must rejoice every philosophical brain to hear the phrases with which the "men of science" enter the field against these inconvenient facts, which are a stumbling-block in the way of their scientific theories; they take as their principal weapons the "immutability and holiness of the laws of nature," without remarking that there is no question of these whatever.

These worthy gentlemen forget, in the first place, that the laws of nature are arrived at by us from experience, and that, therefore, experience can often change and abrogate them; this frequently happens, as the works of Ptolemæus, Copernicus, and Tycho Brah bear witness, as well as our different theories of light, heat, and molecules.

They forget, in the second place, that *everything* which is derived from experience bears the stamp of *our form of perception*, and, therefore, the presumed laws of nature exist, *not in nature itself, but in our brains*, and thus have only a *relative* value, since a brain with other forms of perception would erect quite different natural laws. It is, therefore, an error of thought, to speak, for instance, of a three dimensional or four dimensional space as existing in nature, since it is only a product of our form of perception; I am, for example, in the looking-glass a two dimensional figure, to a man I should appear a three dimensional one, while to a being who possessed a four dimensional perception I should appear a being of the fourth dimension, etc. How does the conception of space originate? The blind

man pokes about with his stick, and is sensible of the movement of his arms and feet, and by this means he forms his conception of space; in the same way the movements of the eyes convey information to the reasoning faculties; thus it happens that a blind person, who has been successfully operated upon, will not at once become aware of the dimensions of solid forms, but will be unable to distinguish a cube from a round object, and will not recognise the familiar knife and fork, though he can distinguish at once the difference in colours.

It is the same with all throughout the manifold variety of nature. I have proved in my "Magic of Numbers" that the so-called chemical elements, sound and colour, are interwoven in an analogous sevenfold variety, which is only discoverable to *our organisation*, and that a being otherwise organised might find quite other varieties in nature. Now, however, it is just *this* variety, as well as space and time (according to the *human* capability of perception), which lies at the ground of *our* laws of nature; if these are changed, then the latter must equally be changed also.

Men of science forget, in the third place, that the laws of mechanics interrupted or injured by the laws of chemistry may be relatively abrogated. A book cannot fly up from the table, because it is restrained by the law of gravity; but it may be thrown into the air by an explosion of dynamite. In the same way chemical laws may be suspended by some philosophical occurrence; this is shown in various ways in the cultivation of plants; and everyone knows the difference between organic and inorganic chemistry. An incomprehensibility may, therefore,—even within the domain of regular laws,—take root in our *ignorance*, for even Julius Cæsar in his time could not have understood firearms, a steam-vessel, or a telegraphic despatch. Much more incomprehensible must such things, therefore, appear which are the result of *unknown* laws! For example, it is a fact not to be disputed that there exist many accounts of so-called Divine judgment, in which cases have been decided in judicial tribunals by the ordeal of "hot iron." This enlightened age does not believe that such immunity from burning could exist. Home, however (as well as the fakirs), has placed burning coals on his own hands and those of other persons, without any injury and without understanding the cause of this immunity. The old chronicles may, therefore, have not always been quite devoid of truth, though *we know not* how the vibrations of heat can be paralysed, diverted, or neutralised, or how the flesh can

be rendered insensible. Men of science, as a rule, believe that they have already mastered all the important laws of nature, and declare with still more certainty that other supernormal laws *do not exist*; in one word, in spite of the proofs which come to them in progress of time, they suffer from the malady of over-self-estimation.

Whether we have already mastered physics or not, whether or no there exists a transcendental system of physics, one thing is certain: metaphysics may be good or bad, may approach more or less near to the truth, may throw more or less light upon our natural laws of nature, yet at the same time may have nothing to do with the laws of nature *existing in our brain*, for metaphysics do not treat of the *normal side* of nature, for which these laws are alone of value.

When a seer sees something which is not visible to our eyes, the same laws do not apply to his abnormal vision which serve for that of his *eyesight*. A violation of the laws of nature would exist in this case, therefore, only for such as could believe that the seer saw with his natural eyes, or, as one might say outwardly, instead of inwardly. It is still more absurd when a natural scientist, like P. Vogt, makes the remark, speaking of a lady who was very ill, that it was "in consequence of the complete exhaustion of the body" that she could hear the steps of the villagers at a great distance off, while the persons themselves were scarcely visible to him, and could distinguish the different steps of people in the street; and further arrives at the conclusion that "it only needs to increase this sensitiveness in a very small degree, to call forth appearances which have been described as magnetic clairvoyance." Therefore, the apparition of an officer who fell in India, and appeared at the same time to his relations in London, must be explained by the increased celerity of his movements.*

If I were to assert that an invisible hand brought a book, that would be no infringement of the law of nature, but it would be one if the book came of itself; if someone sends me a newspaper by a messenger, no infringement of the law of nature takes place, but it would if I were to deny the existence of the messenger, and to assert that the newspaper came by itself, because, according to *our experience*, inanimate objects are subject to the law of gravitation and have no independent motion. If a mist changes into a figure, and is again

* "Gesteigerte Schnelligkeit seiner Füße."

dispersed, this is incomprehensible if I deny a form-giving power; but the formation of a human being from cells is just as incomprehensible, only that, as we are accustomed to see it, it does not surprise us. Men of science have not explained this problem, and if they deny the *vis formativa*, they never can do so.

Above all, metaphysics can never offend against the laws of nature suitable to us and our perceptions, because these have no connection with metaphysics; and my metaphysics, especially, not only do not obstruct the comprehension of nature, but demand it in the highest degree.

What, then, do I maintain in my metaphysics? I maintain, in the first place, that our ideas of the world are founded upon influences, the cause of which we have yet to discover; in the second, that our organs are used in producing the images resulting from them; in the third, that the inner essence of the human being (the subject existing in us) can perceive and act in another manner, this being proved by a great portion of the mystical phenomena; and in the fourth place, that this inner essence can neither exist, nor perform its functions, without the aid of the conscious machine or fleshly covering; they explain, therefore, everything which is not explained from the standpoint of scientific men, since the latter boldly deny everything which is in opposition to it.

There is no question whatever of a violation of the laws of nature, these remain intact as regards our normal form of consciousness; and it is, therefore, the task of physical science to prosecute its researches in chemistry and zoology, because we can only know and master nature by normal means, if we would make a practical use of it; the two departments may, therefore, be compared to works carried on above and below the surface. Side by side with the development of all branches of natural science, the research into matters which evidently are derived from deeper regions, opposed to our form of perception, and which we *cannot* master with the natural means at our disposal, may be carried on quite tranquilly. In the last case it is a different department of experience and *another form of causality* that we meet with; the *systematic* profit from the natural department (physics in the widest signification) is old, that of the transcendental (metaphysics) is new—*voilà tout!*

The older and more deeply compromised generation of scientific men will oppose the preliminary investigation of these questions by every means in their power, as these learned

gentlemen have always done. No conduct is too childish or beneath them! There have been men of science, who actually refused to look at the newly-invented telescope, because they denied the existence of Jupiter's moons; when Lavoisier proved that metals when oxidised (burnt) were heavier than they were when in a crystallised state, and that, therefore, "phlogiston," which was burnt and consumed, could not exist, Gren asserted that phlogiston had a negative weight! This obstinacy in error may be ignored and laughed at, but there are other methods of warfare which cannot be passed over. Büchner brings forward that, in 1837, a prize of three thousand francs was offered for a clairvoyant somnambulist, which prize was never won; Du Prel has, however, furnished a commentary on this well-known and much-used narrative; he says: "The physician Dr. Pignaire brought his daughter to Paris for this purpose; she was twelve years old and a somnambulist. In private circles her clairvoyant faculties were admitted, and among the witnesses was Arago; the Academy, however, knew how to rescue itself, and the experiment was not allowed to take place at the decisive *séance*, because the doctors declared that it was not sufficient to plaster up the girl's eyes with linen, to cover them with cotton wool, and then over all to draw a silk mask, through all which Arago had declared it was perfectly impossible to see. Büchner, however, seems to know nothing about another prize which was offered, namely, that of Dr. Berna, who offered to give 70,000 (!) francs to any member of the Academy who could read through the mask worn by Mademoiselle Pignaire, which they had rejected, and added, rather superfluously, that he had no objection to this sum being given to the poor." What can be said of such proceedings? What chance have learned men of arriving at the truth or crown of knowledge, exposed to the attacks of a Vogt or a Büchner? Under such circumstances the reader will own I am in the right in not standing on much ceremony with the "men of science" taken as a body, and laying very little weight on their opinions. I direct my words to the not yet compromised students of science, when I bid them lay the *non jurare in verba magistri* to heart, and advise them above all to hold some review of philosophy, so that they may not tread in the footsteps of their predecessors in natural science, and form a hasty judgment about matters, which are as much beyond their powers, as to perform a surgical operation or to throw a bridge across Niagara would be beyond mine.

This tenacity in error must, like everything else, have some cause, which is not difficult to discover. There are hundreds of millions of men, who hold fast with the same tenacity to three directly opposite religions, the Buddhist, the Christian, and the Mohamedan, *solely because they have grown up in them*; a change from one belief to another generally takes place from motives of interest or by means of persuasion. A more striking instance of the small amount of independent thought existing among men can scarcely be given. In the same way the re-action against the religious and philosophical errors of the Middle Ages in these days of "enlightenment" has set in, which indeed is not without its ludicrous side; men swim with the stream, because it is easier to let others think and labour for them, than to do the work themselves. In short, not to shrink from a somewhat hard, though, terse expression, it may be said that the great majority of persons are either stupid, lazy, or cowardly.

Philosophers in the true sense of the word have always acknowledged the existence of a transcendental basis, because they perceived that mechanics and chemistry were not sufficient to account for everything, and because they were not satisfied with such expressions as "force and matter;" the proposition: "Birth and death are a form of change of perception" can, therefore, only meet with opposition from them on the grounds that in the "thing of itself" (*Ding an sich*) of human beings (the "will" or the "monad"), according to both principal systems of philosophy, a *form of consciousness* is not recognised; both forms of the transcendental basis, according to their representation, would be without consciousness. The superiority of my philosophy is in the fact that it lets the question alone as to whether the "thing of itself" in human beings is the "will," or the "monad," because neither the one nor the other is the immediate background for human existence, and has no effect on the unsolved part of the question as to our practical thought and action; whether monads and atoms have always existed, or whether they are called into being by some metaphysical omniscient Power, is a matter of indifference; the division into individuals is allowed, and the roots of individuality reach deeper than the human power of thought is able to penetrate, and cannot be followed down to their first source. To speak in ordinary language, *whence* and *what* the soul is, we know not, and it signifies little; but we do know, on the other side, that our dream of life is only a transitory condition of our

transcendental basis, of which we at present only have the knowledge of *some* peculiarities, which knowledge it is our task to increase. If it were possible for either school of philosophy to establish without difficulty a connecting link between the "thing of itself" (unknown to them as to us) and human existence, even then there would be *no* data for experience nor grounds of reason so obtained, and this really is the case, as we are abundantly convinced.

Individualists are led up to monads through atoms as the ultimate realisation of chemistry. Schopenhauer's metaphysics rest; on the contrary, on a misunderstanding of Kant's in regard to the ideality of space and time as forms of perception; the first are supported by analogy, Schopenhauer by reason.

Schopenhauer's philosophy, by means of its many correct and forcible maxims, and not less by its complete form, will exercise great influence on the present generation; it is without doubt the most important after that of Kant; we shall have, therefore, to discuss in what way we differ from it, more particularly as in respect to the comprehension of the world as an idea or representation, our views accord perfectly; Schopenhauer recognises, not only the insufficiency of our being, but even the manifestation of transcendental powers in human nature. How does it arise, then, that such a learned man, and such a correct thinker, has arrived at such a conclusion in his metaphysics?

Kant teaches and proves the ideality of our conception of space; he proves that the three dimensional space known to us is that of a human form of perception, and although he expressly guards against grasping the idea of space as "a simple thing of the imagination," Schopenhauer accepts the ideality of *space itself*; he proceeds from the assumption that not the *measure* of space, but *space* itself exists in our brain. The results of this deviation from Kant are very fatal for Schopenhauer's philosophy.

Were there no reality in space, if it only existed in the idea, then no variety outside the conception could exist, because individualisation or division into individuals is only conceivable in space. Man, in consequence, would only be an individual being in this conception (therefore, as long only as he lives). Schopenhauer certainly contradicts his metaphysics himself when he says, that it cannot be known "how far the roots of individuality extend" ("Parerga," ii., 243); in his principal work he says, "It can be answered as far as the assertion of

the will in life." Is, however, the life of man in organic form upon the earthly planet the only possible one? Can no assurance of another form of life be given?

Now, we know in fact that individuality does extend farther; and although Schopenhauer himself confesses this possibility, the difference which exists between his and my philosophy (in spite of affinity in other respects) may be thus defined; Schopenhauer arrives at *transcendental idealism* and I at *transcendental realism*. He comes to the conclusion that our whole conception of the world and personality is an illusion, outside of the representation, and that in truth there is only an impersonal, unconscious "will," which exists in the being; I say: Our whole conception of the world and personality is an illusion, at the bottom of which, however, is a transcendental reality. From which it arises, that in reading Schopenhauer's works, whenever they treat of men, and the expression "will" is made use of, the term "transcendental subject" might be substituted simply, in order to make both views harmonise in most cases. Everything that I ascribe to the "transcendental subject," Schopenhauer puts down to metaphysical omnipotence.

If a metaphysical will *à la* Schopenhauer were indeed the primal basis of the world, my metaphysics, which are confined to much more modest limits, would not be disturbed. Schopenhauer's predecessor, Laotse, is equally of his opinion, that "the whole of nature, with her creations and operations, are only an emanation of the 'Tao'" (Book i., chap. 21). This, however, does not prevent him from pronouncing in favour of continuance of individuality in my sense: "Every living being returns to his original state; a new existence always follows, a re-awakening to new aims, new vocations, new life. Re-existence is called progress. He who knows what progress is, is enlightened, large-minded, noble, excellent, etc." (Book i., chap. 16). In these words Schopenhauer's ethics were already indirectly condemned more than fifteen hundred years ago.

Let us compare the picture which is deduced from Schopenhauer's metaphysics with that which I have set before the reader.

The inner essence, the only real being in the world, is, according to Schopenhauer, an impersonal, unconscious will, which exists wholly or in part. Why it should do so is incomprehensible, since the end and aim of its existence is nothing more than a return into nothingness. It is manifest in a strange way, in matter, vapour, plants, animals, and men, for

according to Schopenhauer even the attraction of the heavenly bodies is "will." Man can accept life and, consequently, refuse it; the question, therefore, arises: is this possible also for water or for pine trees? Is it possible for single atoms or for single trees, or only for the species collectively? If the inanimate world of being can refuse objectivity, how, then, can an equal balance be maintained in nature, which knows transposition but no disappearance? If life cannot be annihilated, then the will remains eternally objective, though only in its deeper degrees, because man, according to Schopenhauer's views, would first have recourse to annihilation. Does that accord with visible progress?

If these metaphysics were right, then the progress of mankind would be indeed a curse, for the more favourable the conditions of life were made, the more we triumph over sufferings, so much the more is the continuance of life probable. Why should a Pasteur take pains to discover microscopical germs in order to do away with diphtheria or cholera? If material want and physical sufferings were really able to be banished from the earth, nothing would remain but wearisomeness, to dispose men to pessimism; whether this would suffice to induce men to rush into a still more dreary nothingness, is a question. Men might return to the animal condition of the stone period, but not to annihilation of life.

From whence can man, under such views of existence, derive the motive for devoting himself to the development of culture? Has Schopenhauer's philosophy any kind of power to divert men from evil courses? It has certainly not succeeded in so doing in the case of the founder.

If indeed a portion of mankind repudiate life, what becomes of the rest? and after them of animals, plants, and all matter? How will these be annihilated? Allowed that everything on this earth, animate and inanimate, arrive at the knowledge of the necessity of annihilation, what happens to the other heavenly bodies? What becomes of the principle of the conservation of force, when by means of annihilation such disturbance in the economy of the world of being were possible?

What grounds can be adduced for *such* a conception of the world? Nothing, except the alleged ideality of space, and from that the impossibility of individuality; for the argument, that *in ourselves* we discover the "will" as the only thing enduring and supernormal, proves nothing more than that there is something that *wills*, even before it thinks (as in the new-born

child), still this "will" may be also the impulse of the "intelligible" subject existing in us—which it indeed is.

Schopenhauer is right in saying that there is no freedom of the will in the vulgar sense; the whole responsibility of our actions rests, therefore, on the constitution of the transcendental character; if this is unchangeable, and not the result of development by experience, but simply an act of God's will, then responsibility ceases.

I respect this in Schopenhauer, that, in spite of the monstrous consequences resulting from his metaphysics, he still held fast to them; overlooking their fallacy, he maintained the impossibility of individualisation; he was the more confirmed in this, because one portion of his philosophy—"The world is my conception; it is a something which enters into being, etc."—is quite correct and explains many things. The computation can be easily made with the unknown x of the metaphysical, all-powerful, omniscient will. He might, however, have arrived at one thing by holding fast to the fundamental idea of his teachings, and that is, that if his "omnipotence" (*Allwille*) were the primary cause, the world of being known to us need not have been the *secondary*, but may have been the tertiary, etc. Behind what I call the intelligent, unseen world, a "God," a "will" may stand; I do not inquire into that subject. I have never troubled my mind with metaphysics about God or the world, because I have no starting-point; the only way which may perhaps lead to metaphysics in this direction, I have hinted at in my "Magic of Numbers." On the other side, I know something of metaphysics in relation to mankind, because I have some data on that subject to go upon.

Everything which we have learnt in the first part, as a manifestation of the transcendental basis, was known to, and acknowledged by, Schopenhauer, but he placed it to the account of his metaphysical omnipotence (*Allwille*); and he was not acquainted with that class of phenomena, which we have described as severance of the human form, at least not in the form in which it is now exhibited. It is otherwise in the case of the philosophy of Hartmann, Schopenhauer's follower, who only gives other attributes and other names to the metaphysical omnipotence (*All Eins*). It is a fact that the transcendental side of man has its foundation, not in consciousness, but in the "unconscious" state; this expression may, therefore, be made use of with advantage, as the contrast and background of the world of being. In this Schopenhauer's definition is preferable, since

the natural and transcendental sides of nature cannot be sharply separated by "conception and will," because the last as such is also prominent in the world of being, and takes its place equally in both worlds. The division into the "known and unknown" is far more correct, because the transcendental portion may be described as the "unknown." In this region of the "unknown," worlds and individuals can only be placed about which we know nothing.

In Hartmann's case there is the puzzling circumstance, that he was not ignorant of facts which ought to have given his metaphysics the right direction ; it is the same with Drossbach. This reticence may have its advantage at the present time, but the next generation will think differently about the matter.

In my "Individualism" I have examined closely into the philosophy of Schopenhauer and its different branches, as represented by Bahnsen, Hartmann, and Mainländer, as well as the systems of Leibnitz, Herbart, Drossbach, and Fichte, and, therefore, we need not discuss them now. In this place the philosophy of Kant is more to be considered, with which my metaphysics are in complete accord. Kant says the soul and the "ego" may be one subject, but not the same personality. The correctness of this assertion is proved in this volume. Our earthly personality begins, therefore, apparently with our birth, and ends with our death, which, therefore, can be nothing else than a change of the form of perception.

In this chapter it has been shown that popular beliefs, as far as records of them exist, have always maintained the reality of events, which are only to be explained by my metaphysics ; it has also been proved that, while these are by no means opposed to the results of science, they stand in direct opposition to the materialistic ideas of the world, in favour with scientists ; it has been further shown that my metaphysics overcome the difficulties and impediments of the individualistic and pantheistic systems, and bring both nearer to each other ; and it is proved most especially that my metaphysics are in complete harmony with the views of the keenest and most profound thinker of the age, which is naturally a great source of joy to me. Kant has made the welfare and woes of the world dependent on the solution of the riddle of life, and even described the way in which this should be entered upon ; I have gone on this way in spite of sacrifices of every kind, and have found what he predicted was to be found. The aim and destination of mankind lie open to the light of day.

Now let us enter upon our last question, how my metaphysics stand in relation to the prevailing religious views ! This inquiry is a very important one, because the need of religion in mankind is almost universal, and, therefore, must be a just one ; metaphysics, which stand in opposition to these religious needs, would, therefore, *à priori* be mistrusted.

CHAPTER XIV.

MY METAPHYSICS AND RELIGION.

IF religions are to be dealt with, then only those of Christ and Buddha need be taken into consideration, since the Mohammedan and Jewish systems of belief have far more the character of legislations, to which Divine authority has given greater expression and more holiness. Moses and Mahomet have certainly attained to holiness, but at the same time they have planted the germ of contradictions, which must prevent both religions from arriving at any great social development. Laws, which three thousand and one thousand years ago may have been highly suitable, are useless for the present day; therefore, their assumed Divine origin is of no avail. The law of Moses, especially on account not only of its character, but of the international condition of the Jews, can no longer be carried out, and the Koran makes its followers incapable of culture; therefore, they do not progress equally with other people, to whom they must necessarily be inferior.

It is quite otherwise with the teachings of a Buddha or a Christ; both have kept sharply defined the distinction between the physical and transcendental departments, though their followers, especially the priests of the Christian Church, have perverted the spirit of Christ's teachings by misinterpretations and false statements of all kinds, and laid the foundations of binding dogmas as well by the "Divinity" as by the "infallibility" of the Church; the necessary downfall of which has unfortunately brought the esoteric, healthy portions of its teachings likewise into discredit. As I am writing for Europeans, and not for Hindoos, it is natural that Christ should before all be brought into consideration, whose doctrines (or at least their formula) have penetrated through all the civilised world. The encroachments of the papacy and the profit made out of religious sensationalism are well known to every person of education, as well as the fact that Luther took in hand the

revisal of the Holy Scriptures in order to arrest this nuisance ; unfortunately his Bible, the so-called Vulgate, is no true mirror of the doctrines, still less of the works of Christ. In order to obtain a clear idea of these it is necessary, by making use of other sources, to inquire into the life of Jesus, looked at in three ways, namely, Christ as a historical personage, as a miraculous man, and as a founder of religion.

I. The historical personality of Christ.

If we had accounts given us of some hero, the authority for which we were not certain of, neither at what period they were written ; if besides we knew that these accounts were much falsified by additions, omissions, and alterations, we should be somewhat restricted in our belief in the existence of the hero and in the written narrative of his deeds and doctrines, and should scarcely consider the historical proof satisfactory evidence. This is the difficulty that exists in the case of Christ. In the early times four gospels only were accepted, although scores of them existed : of these four, two originated only in the second century, the other two,—at least in their present form,—are revisions (*Uebersetzungen*) of an original text. It is, therefore, easily to be understood that scepticism did not appear for the first time in our present enlightened days, but existed at a very early period, and called forth a vast amount of literature on the subject. The most reliable information as to this literature is given by Noack in his work in four volumes "The History of Jesus" (2nd edition, 1876). The language (especially in the first volume) is bombastic, often at the cost of clearness, but the treatment is comprehensive and the argument frequently forcible. This connoisseur of ancient literature expresses himself on the subject of the heathen philosopher Celsus, who opposed Christianity in the year 170 in the following words (p. 171, vol. ii.): "Celsus had also learnt to know about Him Who was crucified and honoured as God, and the wonderful narratives which were circulated among the Christians, not only indeed, like Lucian, by hearsay, but partly from the Gospels of the Church themselves, and partly from the accounts which were spread about by the Jews concerning Jesus, and which only come to us to-day from dim and obscure sources. Possessing a brain as highly cultivated and full of knowledge as it was enlightened and capable of judgment, Celsus devoted himself to the attack in such thorough earnest, that half a century later the Alexandrian preacher Origen published a refutation of his works, in which he com-

bated the attacks of his opponent step by step. We have to thank his numerous quotations from the works of Celsus for our knowledge of their contents. Celsus at first made use of a Jew as an instrument to oppose Christianity, but afterwards fought in his own person, as a disciple of Grecian philosophy, as keen and dexterous as he was ready to fight, and bitter in his scorn of the new revelation. . . . The attacker (Celsus) was well acquainted with all the legends and poems, which had accumulated round the gospel narratives." This is Noack's introduction; let us now hear Celsus speak for himself, since it is necessary we should learn the objections which were raised, as early as the second century, to the origin and more especially the editing of the four gospels; not that it necessarily follows that these objections hold ground collectively; but nothing is more adapted to the formation of an objective opinion on a subject than the motto: *Audiat et altera pars!*

"I know all that is written in your books, and you slay yourselves with your own weapons. The tax-collectors and fishermen, whom you call apostles, and would have honoured as inspired witnesses and proclaimers of the truth by the Divine Spirit, are to be looked upon as nothing more than impostors, who were not clever enough to invest their inventions with even an appearance of truth. Like fools, they turn their hands against themselves, in that they alter and falsify the two first and best portions of their gospel, three and four-fold, in order to meet the objections raised against their Master and his pretensions. For they have written solely for the purpose of vindicating their Master's honour against his accusers!" (This is true, the original text was altered for this reason.)

"What audacious men must these have been who asserted that Jesus derived his origin on the male side from the kings of Judah, while they knew well that his mother was the wife of a carpenter, if indeed his birth was of as good an origin as that!" After some comments on their God fleeing from Egypt, he proceeds to say:—"The man, who gave himself out falsely for the son of a virgin" (this was not true, it was done for him), "was born in a wretched Jewish hamlet, and his mother was a poor country-woman, who had committed adultery with a soldier named Panthera" (this may have been a slander invented by the Jewish priests), "and who on this account was sent away by her betrothed husband, a carpenter, wandered

about in shame and misery, and gave birth to Jesus in secret." (That Jesus was a child born out of wedlock is highly probable, both from certain accounts in the gospels and from the complete disappearance of the father.) "He himself must have worked as a servant later on in Egypt, and after learning the arts in high estimation among the Egyptians, he returned to his own country, gave himself out to be a God on account of these miracles, and was led astray by his restless spirit into new extravagances. How absurd, however, it is, to imagine that an apparition, in the form of a dove, descended upon him out of the air, while he was being baptized by John! Who besides himself and those others heard the voice by which God declared him to be his beloved son? Had he wished to remain unknown in the world, why should a voice from heaven call to him as the son of God? If, however, he wanted to become known and public, why did he allow things to come to such a pass that he was punished and crucified? Small of person, as accounts go, with ugly figure and mean appearance, the son of God wanders about begging from one place to another, in fear and terror hiding himself, and living in poverty and misery!" (The first description is highly improbable; Jesus is much more likely to have had a sympathetic and engaging appearance, as Pythagoras and Apollonius had.) "How, indeed, is it possible that such a person should have been taken for a God, who could easily have done all his wonderful acts by means of magic? And even allowing that everything related by his disciples of diseases healed by him, of a few loaves with which he fed large multitudes, and of the dead whom he raised to life, were true; is it not lamentable, just on account of things which others have been able to perform, that he should have been accounted a God, and all the rest impostors and jugglers?" (This is a very just remark!) . . . "Jesus was likewise unfortunate in his disciples. After he had collected around him ten or eleven men of ill fame,—tax-collectors and fishermen, he was not able to gain their hearts in his life-time, when they saw that he would be punished by death . . . they denied and betrayed him, without heeding the purpose that he gave his life for! . . . When they saw that nothing could be concealed that was done before the eyes of all the world, they took refuge in saying that he knew everything beforehand!" Now argues Celsus:—"If he had known it, why did he allow it to happen? if it was an act of obedience, why then did he complain? What God however would have

come down to earth and found no belief in him among men? The prophecies in the Bible are not applicable to him, and are so obscure that no one can get any sense out of them. Why did he not, at least at the last, give some proof of his Godhead? Why did not the Father claim the Son? and what has ever happened since then from which it could be derived that he was not an impostor?

"Why should God have descended among men? Had he failed in anything that he was not known of to them? Did he wish to try who believed in him and who did not? Or did he wish to see for himself how things were going on in this world? But surely God knew everything; and if he knew everything, why did he not sooner trouble himself to correct the faults of mankind? Did this occur to him for the first time in so many thousand years?" After making some remarks concerning the incarnation of a God, Celsus says, "What does it all come to? Neither God nor a son of God has ever appeared on the earth, only enthusiasts and impostors could assert this as a fact. . . . To worship an imprisoned, scourged, condemned man, is worse folly than any adoration of idols or apparitions!"

It is self-evident that the sources consulted by Celsus are as little worthy of confidence, as the traditions taken from legends and myths by the followers of Christ. Notwithstanding which, the narratives give full guarantee for the three following assertions:—

1. That Christ really existed.
2. That he performed or caused things to be done which impressed those surrounding him; otherwise he would not have found such devoted adherents, since his teachings were too esoteric, his end too deplorable, and the universal opposition against his doctrines too great.
3. He was the founder of a religion, under the dominion of which mankind has made comparatively greater progress than under any other, since its followers have assumed a leading position in the world. These three points are established historically, but nothing further. It is a singular fatality that the "Annals" of Tacitus were broken off just at the time of the death of Tiberius, and we have, therefore, none but Jewish sources at our disposal, among which the gospel of John (*though not perhaps in its present form*) is the oldest and most reliable document, in spite of the contrary opinion of the Church and of students of the gospels. This is because John's gospel

possesses an original text (*Urtext*), which has been discovered under the name of the "Sinaitical Translation;" if this is compared with the present form of the gospel of John, it will be found that many portions of the latter are absent from the original. These were added at a later period, being accounts of miraculous events tending to the glorification of the founder, while the original text gives a clear connected picture of Jesus, and possesses positively the character of the description of an eyewitness. How and why these innovations were introduced into the original text is very clear, if it is taken into consideration that a second original text, for which we have to thank a contemporary of Paul (the Gospel of Luke), originated in a like manner, of which we possess strong proofs from the Fathers of the Church, among whom is Tertullian, and that the later gospels abound especially with miracles and discourses. Noack says (vol. ii., p. 166), speaking of the genesis of the four gospels, in his not very suitable way of mentioning these subjects:—

"While the beloved disciple humbly bore the cross of his Master, the offence which the world had taken at a crucified Son of God received a new growth from the stem of the cross in the gospel of Paul, whose Christ no longer, like that of the beloved disciple, bore the likeness of his Samaritan father, but had something in him of the Jewish mother, and led up to faith through the Pharisaic school of Saul. The son of God was brought on the stage of the world in the mantle of a rabbi and an inspired teacher, who brought forth out of his treasures things old and new.

"With this rabbinical Son of God, whose spiritual kingdom was derived from the power of God, and with the Christ (as the Word) of the beloved disciple, the world was contented till the new city of Sion rose on the ruins of Jerusalem in the days of Adrian, when Mark, during his bishopric, astonished it with a new remodelling of the gospel narrative, in which the hero of the *divina comedia*, instead of making several journeys on foot to the holy city, only once, and for the first and last time, took the fateful journey to Jerusalem, after he had proved himself a perfect master in the art of working miracles in the western and eastern parts of Jordan in Galilee. The Galilean collector of discourses, Matthew, gave to this transformed historical structure, by means of further records of sayings and parables from the treasures of the rabbinical master, the necessary amount of filling up to satisfy the Jewish-Christian requirements, with which the imperial preacher maintained the

equilibrium of the heathen-Christian man of miracles. After the reconstruction, at least to a certain extent, of the gospel of John, the gospel of Paul, in the new frame provided for it by Mark, was wedged in, prefaced by the accounts given also by Matthew and Luke of the birth of the Messias, now appearing entirely in the Jewish-Christian garb, and of his priestly and prophetic forerunners in the historical light of the Jewish Sabbath-lamp. It was left for a later age of superstitions to carry out the idea of the spiritual King and Magician, through tales of the childhood of Jesus, as romantic as they were deficient in taste, and to draw from the magic source of such gospel tales, legends of the birth and virginity of the mother of Jesus."

From all these conflicting views of different sects and authors, it is shown how unreliable the historical foundation is, out of which the life and doctrines of the great Galilean are developed; under such circumstances the students of gospel literature would have done far better if, instead of examining the mass of geographical, historical, and philological erudition of the Gospels, they had first put the question whether everything which the evangelists had ascribed to their Lord *had ever happened!* If "the signs and wonders of the Master" are confirmed by experience, then any opposition against the facts themselves is superfluous, even, if in many instances, exaggeration is highly probable. In the first century several persons possessed of magic powers existed; the later Christian authors would and could scarcely leave these out of consideration when they wish to deal with the multitude; and popular belief unintentionally has a tendency to exaggerate such powers. So Faust, St. Germain, and Cagliostro were in their time the workers of miracles; even the account of the flood, with the myths connected with it, was overlaid with self-evident exaggerations by Zedekiah and Noah. In the historical data about this event a depression, of the earth's surface is known to have taken place, and an overflowing of the banks of the Euphrates by the sea, also a foreboding of the necessity for the introduction of ships seems to have preceded the event; it is well known how the Bible speaks of it.

We will, therefore, seek to find out the truth about Jesus as a worker of miracles, as well as a founder of religion, through the so-called "Logos"-Gospel in its oldest known form; and from this it will appear that the Christian belief was looked upon very differently by its author to what it is by us. The

Church was never in favour of the Gospel of John, although it endorsed it; and, therefore, the three other Gospels, which were more in accord with one another, received the name of "Synoptics," as holding the same views; which is not surprising, since they were due to the same editorship. The objection made by philologists, that the writer of the Apocalypse could not have been that of the Gospel, on account of the total dissimilarity of language and style, falls through, because the first is a product of unknown or automatic writing or speaking, and the gospel was written from conscious recollections; everyone who has any experience in this department is acquainted with this difference of style, and, therefore, the Apocalypse of John has no greater value than the effusions of any other writing medium or than a visionary dream, in which certainly here and there some clairvoyant power may have been evinced. It is indifferent to us whether John himself or another was the author of the original text of the Gospel; at any rate, it bears upon the surface the stamp of the unadorned account of an eyewitness.

II. *Christ as a fakir.*

The first chapter of the original manuscript teaches us nothing, except that John the Baptist recognised the importance of Christ, and that the latter, looking into space, saw Nathanael under the fig-tree, which convinced Nathanael of the mission of Christ, who took this opportunity to promise his disciples that they would see still greater things, namely, "angels coming and going." Is this the only instance of clairvoyance on record? Have we not, in the first part of this book, accounts of still more striking facts of clairvoyance? Is Christ the only one who has had visions of angels? The written prediction of the dervish at Agram, for instance, far transcends all this! Therefore, there is nothing to be said against the miraculous features of the first chapter.

The second in the original text says nothing about the turning the water into wine in Canaan; it begins with the words that Christ there performed His first miracle; of what kind this miracle was the original does not tell us. A man like Hansen can certainly cause a hypnotised individual to drink ink, thinking it to be wine, but this could not happen to a whole company of wedding guests, who must, therefore, *really* have had wine to drink; still, turning water into wine, as the other evangelists relate was done, has never been performed, or only in imagination, although history tells of many miracles and wonder-workers.

The third chapter gives the narrative of the Samaritan woman, to whom Jesus said that she had had five husbands, and that he whom she now had was not her husband ; whereupon she said to the people, "See, here is a man who has told me everything that I did." Such things happen at the present time. The fourth chapter contains no "signs and wonders," only teachings and sayings, to which we shall come later on. In the fifth Jesus heals a man, who had been a cripple for thirty-eight years. When Jesus saw him lying there, and knew that he had been there a long time, he said, in order to rouse him, "Take up thy bed and walk !" This account is too incomplete to form any opinion concerning it. Did Jesus perceive that the impotent man really only needed the energy of the will, or did an act of magic will-power really take place, which was perhaps somewhat exaggerated, through John's veneration for his Master ? This point is undecided. Anyone who has witnessed the performances of a Hansen, or has read of the miraculous cures of a Greatrakes, will find nothing new in similar accounts in the Gospel, though a slight allowance must be made for the enthusiasm of the evangelist.

In the sixth chapter a hard nut is given to crack, if we must accept the evidence of the other Gospels, for these narrate that Jesus fed five thousand men with a few loaves and fishes, and that twelve baskets full remained over and above. It is well known that objects, such, for instance, as flowers, have been invisibly brought into a room in great numbers ; still, they must have come from somewhere ; an apparent satisfying of a few hypnotised persons has also been known to take place ; we know that vermilion (*zinnober*) has been changed into quicksilver, and a transformation of coals into diamonds is to be conceived ; but out of nothing, nothing comes. John only gives the following in the original text : "When Jesus therefore lifted up His eyes, and saw that a great multitude came unto Him, He saith unto Philip, Whence are we to buy bread, that these may eat ? Andrew said unto Him, There is a lad here, who hath loaves and fishes ? Jesus therefore took the bread and blessed it, and gave it to those sitting down, and likewise the fishes as much as they would. And when they had eaten enough, He said unto His disciples : Gather up the bread that remains, that nothing be lost." In this account it is neither said how many persons were present, nor how much bread and how many fishes were bought, nor that the Jews who were on the mountain at the feast of the Passover were unprovided

with nourishment. If it is considered that the disciples were impelled to exalt their Master's reputation in the interest of the salvation of mankind, different explanations of this "miracle" may be given. In this chapter we find likewise the account of the Lord walking on the sea. Now it is allowed that at the present time this "walking" can also be seen and has always been observed; in the original, too, it is "in the sea," not on the sea, and it is further said, "When they wished to receive Him into the boat, straightway the boat was at the land, *whither they were going*." These words seem to point more to an incomprehensible quickness with which Jesus reached the other shore than to a gliding upon the water, even if it were not expressly stated that the sea was much moved "by reason of a great wind that blew," and that "they had rowed an hour and a half." In a contrary wind a person wading may reach the shore of a bay sooner than a ship can sail on the water, especially as the time of departure and arrival are not more expressly stated. Chapters seven to ten contain no accounts of miracles; the eleventh describes the raising of Lazarus, with the brief remark, "Jesus came six days before the feast of the Passover to Bethany, where Lazarus was, whom Jesus raised from the dead."

Fakirs lay themselves for days and weeks in a grave; it has happened that anatomists have proceeded to dissect an apparently dead body; living persons have actually been buried alive, and a jeweller's wife at Semlin was recently being washed, as a corpse, when she awoke. A clairvoyant, which Jesus undoubtedly was, can frequently bring to life a person *apparently* dead; this was also done by Apollonius, according to far more reliable historical data.

In the thirteenth chapter Jesus prophesies his betrayal by a disciple. Noack is of opinion that it was an arranged thing between Jesus and his disciples, but if this were not so, clairvoyance in this instance was the more probable, as it is written, "When Jesus had thus spoken, He was *troubled* in spirit, and said; Verily, verily I say unto you, one of you shall betray me!" In the same way He prophesied the threefold denial of Peter. With this ends the whole catalogue of miracles in the original text. It is certainly said in the conclusion: "Many more signs and wonders did Jesus before His disciples, which are not written in this book." These would certainly have been analogous to the others, and have been limited to clairvoyance and the magic will-power. If Christ had not by the *drift*

of His teachings, and their enforcement through His resigned and martyr-like death, made the Christian belief victorious—as we shall show later on,—this result would not have been attained through his miracles, since he is behind many others in this respect. Supernormal vision and action were peculiar to him; still more the *direction* which his clairvoyant spirit took was worthy of admiration; I shall bring forward proofs that not one among the seers and prophets ever had so deep and clear an insight into metaphysics as He!

I must now enter upon the account of a supposed miracle, which is not mentioned in the original of John's Gospel, and in the other is much distorted. With the intention of making the event very wonderful, it is made simply foolish. Christ's disciples were no learned philosophers, but were taken from the poorest class of the people; they had, therefore, no comprehension of the deeper meaning of His words. "Son of God" and "eat of my flesh" were expressions which scared even many of those who had followed the man of miracles. But most crushingly must the scorn of his opponents, the unworthy treatment and final crucifixion of the "Son of God," have worked upon his disciples. And behold—directly after his death they became, as it were, inspired, and the blood of heroes flowed in the veins of the poor handicraftsmen! What had taken place? What could have caused such a transformation? When Stephen was stoned, his last words were, "I see the heavens opened, and the Son of Man sitting at the right hand of God!" Saul, from being a persecutor of the Christians, became in one night through a vision, the Apostle Paul; and Origen says, "Many became Christians almost against their will, for a certain spirit, by means of faces which he caused to appear to them, either waking or in dreams, changed the hatred they bore formerly to Christianity into the most devoted zeal for it."

Of all the reputed miracles of Christ there is none so firmly established, so necessary or so historical as this, that after meeting with a violent death, he appeared to his disciples,—certainly not in his earthly body,—and gave them the proof of eternal life; which overpowering, stupendous fact turned rude dull fishermen and such like into inspired and death-defying heroes! The rich, the powerful, or the celebrated will readily exercise influence over others; the fate of the Galilean, however, offered no inducement to others to follow him. But if Jesus could bring before his disciples the vision of his own person, and in this manner bring to them with certainty the

conviction of eternal life, this was indeed the *argumentum ad rem et hominem* for these *misera plebs*. Is such an apparition or such a vision producing similar results quite unknown at the present time? Ask, say in ten families, if any experience of the kind is known, and something will most likely be heard. But the inquiries must be made secretly and cautiously, for, as proved by the academical prize test, Peters are still to be found who will deny the truth even three times over.

Men who are intelligent, versed in history, and profound thinkers, do not trouble themselves about the "signs and wonders," which other very inferior persons have equally performed, but they examine into the *value of Christ's teachings*. Objective inquirers, such as these, will find that Christ, two thousand years ago, perceived and recognised what after two thousand years of progress is known as metaphysics.

III. *Christ as the founder of a religion.*

Before proceeding to the consideration of the teachings of Christ, as found in the original Gospel, we will examine a little more closely the fatal expression "the Son of God." This firm conviction of Christ that he really was the Son of God drove away many of his followers, led to his early death, and to not a little evil in the Christian world; and yet this firm belief is easily to be understood. Moses, the prophets, and Mahomet believed that either directly or indirectly they had intercourse with God; even now there are enthusiasts who believe that they are able to see Jesus and the Virgin Mary. We know that certain conditions of the body are often made to take a personal character; the Jews believed above all in a personal God, who was connected with the chosen one of the elect people, and we have only, therefore, to assume that such a vision was called by the name of "my son," used by so many aged persons, and there we have the "Son of God!"

Had Jesus been born in Rome or Thibet, instead of Palestine, his personification would have been different; but the Jew must fall back upon Jehovah. Christ, however, ought really not to be blamed if his followers took this expression, "Son of God," *literally* and in a *corporeal* sense, and went so far as to attribute his incarnation through the Holy Ghost by a pure virgin. Christ saw in a vision or dreamt of a God, who called him his "son," and, therefore, he called himself the "Son of God." We have a well-known analogous case in the Maid of Orleans. Visions, intercourse with other beings, inspiration, martyrdom! Other persons, other times

and circumstances, other aims ;—but the thing itself is the same !

In the third chapter of the original text Jesus comes forward for the first time as a teacher, when he says to Nicodemus, a learned Pharisee : “Except a man be born from above, he cannot see the kingdom of God.” Most true ! He who does not bring the transcendental form of perception *with him*, cannot have it and develop it in the human form of existence, and, therefore, cannot *see* into the other world. That Jesus meant this by his words, is proved in the following passages from the same speech : “That which is born of the flesh is flesh, and that which is born of the spirit is spirit,” and “No one hath ascended into heaven but he who descended out of heaven.” Christ was clearly of opinion that he who would hope for a future life must already have existed.

Then Jesus proceeds to explain his mission, and the aim of his being ; He came, “that the world through Him might be saved,” “that everyone who believed on Him might have eternal life.” He is the “light” that came into the darkness, because men loved darkness” (material life) “rather than light.” These precepts are inculcated throughout the whole gospel ; Jesus always teaches the same thing, and the further we proceed, the more we become convinced, that Jesus had the firm conviction that *there is a transcendental life* ; that he had come from that to an earthly existence ; and that his mission was, to teach the worthlessness of this life, that thereby men, freed from its fetters should look forward without hindrance to a future existence.

Further on in the fourth chapter he discloses his mission and utters these significant words : “He that reapeth, receiveth wages, and gathereth fruit unto life eternal, that he that soweth and he that reapeth may rejoice together. For herein is the saying true, *one soweth and another reapeth.*” Yes, indeed, in this life man does not reap the fruit of his labours !

In the fifth chapter Jesus repeats twice that “He can do nothing of *Himself*,” but what he sees the Father do, and that he can only do the will of him that sent him ; He says further, “He that heareth My word, and believeth Him that sent Me, hath eternal life and cometh not into judgment, but hath passed out of death into life.” In the conclusion of the chapter he reproaches his followers with their unbelief. In the sixth chapter the spirit and deep sense of his teachings are clearly set forth (ver. 27), “Work not for the meat that perisheth, but for the meat which abideth unto eternal life, which the Son

of man shall give unto you"; that is, work for transcendental wages; and in the words (ver. 38), "For I am come down from heaven, not to do mine own will, but the will of Him that sent me," He manifests once more that it is not *conscious reason* which lies at the root of his words and actions, but *transcendental motives*. The words (ver. 46), "Verily I say unto you, he that believeth hath eternal life," might easily lead to the idea that in the decisive moment of death an act of the will were necessary (for the continuance of life), of which unbelievers were not capable, and, therefore, were doomed to annihilation. But it ought not to be understood in this manner; for what we term life-force is nothing else in reality than the meta-organism, and is in any case as indestructible as every other force; the sense of his words must, therefore, be taken to be that he who believes in a transcendental existence will so live, that he needs no longer the purification of the earthly dream of life, and, therefore, will live in an eternal form of transcendental perception. Christ did not look upon our earthly, or rather animal, existence as "Life," *because he was fully conscious of his dual nature*. Further on, in the same chapter, the foreboding of his death already is shown by the words (ver. 51), "The bread that I give for the life of the world is *my flesh*." We will notice more particularly this most wonderful side of his teachings and character later on. Most strange is the different comprehension by his disciples and the Church of the words: "Whoso eateth my flesh will live through me." "Many of his disciples went back, and walked no more with Him." They found these words "too hard." The Church, however, still at the present time will have men to believe that they *eat* the flesh of Christ! Both take the words literally, although Jesus added (ver. 58), "This is the bread, *which came down from heaven*, not as your fathers ate and are dead; whoso eateth this bread shall live for ever." His flesh did not come down from heaven, and there can exist no doubt as to the deeper meaning of his words: he who eats the bitter bread which Jesus found here and so crucifies the flesh as he did, will doubtless have eternal life! In this chapter also Christ's conviction that birth and death are only a change of form of consciousness are clearly demonstrated (ver. 61), "Doth this cause you to stumble, what then if you should behold the Son of man ascending *where He was before*?"

In the spirit of these teachings, the foreboding of his death and the object of his life's sacrifice are ever more and more

clearly revealed ; I will, therefore, quote the passages without any commentary. Chapter viii. : "I am the light of the world ; he that followeth me shall not walk in darkness, but shall have the light of life" (ver. 12). "I know whence I come, and whither I go" (ver. 14). "I am not *alone*" (ver. 16). "I am not of this world" (ver. 23). "What I have heard from the Father, that speak I to the world." "And He that sent me hath not left me alone." "If a man keep my word, he shall never see death !" "I say unto you, before Abraham was, I am." Chapter x. : "Therefore doth the Father love me, because I lay down my life that I may take it again ;" "No one taketh it from me, but I lay it down of myself ; I have power to lay it down and I have power to take it again ; this commandment I received from the Father ;" "I and the Father are one." (Perhaps it is from these passages that the priesthood have derived the divinity of Christ by an interpretation which they do not merit.)

Chapter xii. : "He that loveth his life, loseth it ; and he that hateth his life in this world shall keep it unto life eternal" (ver. 25). "Yet a little while is the light among you" (ver. 35). Chapter xiv. : "Believest thou not that I am in the Father and the Father in me ? the words that I say unto you, I speak not from myself, but the Father abiding in me doeth His works" (ver. 10). "I will not leave you desolate, I will come unto you" (ver. 15). "He that hath my commandments and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and *will manifest myself to him*" (ver. 21). Chapter xv. : "Greater love hath no man than this, that a man lay down his life for his friends" (ver. 13). Chapter xviii. : "My kingdom is not of this world" (ver. 36). This is the last passage which can be brought forward as a teaching.

Now, what is the impression given collectively by these figurative sayings ? Christ was one of those who possess, not only the *conviction*, but the *consciousness* of their dual nature, and consequently of a supersensual perception and power of action ; thereby he was neither a prophet nor a medium in the modern sense of the term, but a *man* possessing a noble-minded nature. The condition of his people, sunk in sensual life, must have troubled him deeply, without any inspiration from the transcendental side. The Jews certainly had their Jehovah, but he rewarded and punished them in a purely material way, through hunger, pestilence, war, and imprisonment. The Jews

were, therefore, a wholly material sensual people. Wherever, therefore, the motive for the life and works of Jesus may exist, we find in his teaching, *that there is another life*; that the happiness of this cannot be reached through material pleasures and especially through a sinful way of life; that whoever does not see the "light," and does not believe in it, remains in "darkness," and, therefore, cannot be freed from the world and the "flesh." He has asserted that he was in direct communion with the other world, that from it he received his inspirations and powers; so far all is clear, and only one riddle remains,—Why had he to die in such a manner? How would his death be an atonement for others?

This riddle likewise is not quite without a solution. Nothing is exhibited so frequently in his life as a contempt for earthly joys, which should be quite subservient to the higher destination of man; now there can be truly no more splendid example, no more forcible proof of the strength of his conviction given, than his death. Not, however, only that. *The tragical end of the champion of a cause has always been of service to that cause.* Apollonius was, like Jesus, a pattern man, a seer, a teacher of pure morality, and far above the Galilean in knowledge and experience. He wandered about the whole world, and when he was summoned before the tribunal of the Roman Emperor, he indeed appeared, but in some incomprehensible manner was able to withdraw himself from Cæsar's power. Moreover, he must have lived at least a hundred years, and yet—what remains now to tell of his existence? Nothing! Christ, as a seer, could himself know that the very manner of his death would make it possible for him to appear to his disciples, and in the earlier times to manifest himself palpably to them. Later on, the other martyrs were able to take his place. Blood has peculiar properties, says the popular belief! If it is acknowledged that the Christian religion, as taught by Jesus, not as it has been transformed by the priests, was a benefit to mankind, then Jesus might be ever looked upon as the sacrificial lamb, sent, as far as it was possible to do so, to take away sin out of the world.

If the influence of the Church, especially of the Catholic Church, were taken into consideration, one might be strongly inclined to doubt if the Christian religion really were a benefit; it is, however, quite a different thing when the condition of people at that time is looked at. The Mosaic law, the prophets, and the angry Jehovah, were truly not calculated to bring

culture into the world; the Jews, too, were altogether too insignificant a people, and looked down upon equally by Egyptians, Assyrians, and Romans. The more intelligent portion of the Roman dominions had long ceased to believe in the gods of the Grecians; Europe possessed no religion; and the decline of manners and customs under the later Cæsars was positively appalling. The more we regard Jesus through his *own conscious* thoughts and actions, being driven to the sacrifice of his life, *the higher and more exalted does he appear*; it may, however, equally be thought that as a seer, he foresaw the events which would happen, *and gave himself up with resignation to his martyr's death*. In either case a most admirable and wonderful phenomenon!

The position of the Christian teaching and of the ruling Church, with regard to my metaphysics, now that we have learned to know Jesus as a historical personage, as a worker of miracles, and as a founder of religion, is self-evident. I have no need to tell my readers how entirely the teachings of the great Galilean coincide with the proposition: "Birth and death are a change of the form of perception;" it is quite another state of affairs, however, if the question is put, whether my metaphysics are in unison with dogmatic belief in its present form. This is certainly much less the case, but the teachings of Christ stand equally in opposition to the institutions of the Church, which find in them no justification whatever.

Now, what does the Church teach and inculcate?

Man is scarcely born before he is baptized; this was done likewise by John, but he baptized grown-up persons, who desired it, and received nothing for so doing. The child *must* be baptized and go to mass, *must* confide his most secret thoughts to the priest; when he is grown and married, there again is the priest, and at his death the latter must be paid for burying him. Christ knew nothing of all these functions, and they were, indeed, only instituted to establish the power of the hierarchy, which enforced them with the rack and the stake, rather than allow these offices to be performed by loving kindred. Jesus saw in his disciples only followers and teachers, of *priests* he knew nothing; he abominated those whom he knew, the Levites. When Christ said, his kingdom was not of this world, his uncalled-for vicegerents were of quite a different opinion, and are so to this day. There can be no doubt that it would have been a work more pleasing to God and more useful to mankind, if all those millions which from time imme-

morial have been spent on Church ceremonies and pomps of every kind, had been devoted to the relief of the poor and needy, and the bringing-up of children. The priests have, however, fortunately brought it to such a pitch that the Christian faith as it is, smothered by forms, is no longer the faith of the intelligent classes, which may be looked upon as a sure proof of its decay. The Christian Church breaks asunder, the Christian doctrine stands firm. The first gathers possessions in every way, sells indulgences and dispensations, mixes itself up in all family and state affairs, and is,—the quiet labours of solitary priests in country places excepted,—in its present form a useless, idle, rotten member of the social body. The doctrine of Christ teaches love to our neighbour, and limits itself to this dogma: "We come to this life from another, to which we return; and if we believe this and fashion our lives accordingly, then we shall attain eternal life," that is, if we never return to this. The *Buddhist religion*, which is the most ancient, and has a greater number of followers than any other, teaches the same thing.

And what does the Church make out of these doctrines? She makes from doctrine a *religion*. Religion, according to Kant's just definition, is the recognition of all duties as *divine commands*. Now, Jesus never communicated any divine commandments, as did Moses before him and Mahomet after; he took no position either against or for the "Scriptures," but simply regarded them as statements of seers or prophets, which is to be noticed in many passages. The Church, however, has, by reason of her infallibility, arrogated to herself the power of making laws in God's name, while she interpreted the words of the later compilers of the Gospels, often in a very clumsy manner; she then endeavoured to enforce respect for these laws, as far as was in her power, with fire and sword, and the *pastores fideles animarum fidelium* inoculated children at the earliest age with fear of the devil and hell, and unlimited veneration for the priesthood, who in the meantime lived in vice and luxury, till the reformation, and, more especially, the elevation of philosophy, since the time of Kant, put some bounds to her arrogance.

It seems really like blasphemy to think that God can find no other way of giving His commandments but through prophets and martyrs; it is blasphemy to believe that a Divine command *could* be violated! If it is a question of *Divine* commandment, I only know one single law which has a Divine character, and

this is called *the conservation of energy*! This law no one can gainsay; on it rests the eternity of nature and the justice of the distribution of sunshine and rain! All our crimes and sacrifices, joys and sorrows, are transposed, everyone will be what he makes himself! This is a command worthy of a God, if, indeed, laws are made by God, for I neither blame nor fight against Atheism, Pantheism, or Deism, since my understanding and knowledge are too finite to allow me to discuss this *incomprehensible* subject. I do not need to dramatise my metaphysical wants by the assumption of a Divinity, for my conviction of the existence of a transcendental world is the result of facts and experience; "and not the fruit of enthusiasm or faith."

Religions will cease, in so far as they recognise duties as *Divine commandments*; true religion, on the contrary, will never disappear among men, since this is a matter of feeling, and not to be exterminated in devotional natures; the *forms* of religion are secondary matters, and that of different dogmas being stamped with the Divine character is particularly injurious, since it legalises intolerance, which has raged long enough in all its terrors, and still rages. Man may always hope to attain at some time to the knowledge of Divine laws, but for the present he must content himself with the knowledge of *the nature and destination of humanity*, from which a recognition of all his duties will naturally proceed; he cannot involve the unapproachable Godhead with his insignificant existence. If a God were called upon to give us commandments for our conduct and actions, I do not see why He should not give advice as to means of healing, or teach us to invent useful machines, or why, indeed, He placed us in *this* world at all. If it is a matter of indifference to God that millions of people are starving, or are drowned, overwhelmed or burnt through some fearful catastrophe, if He is indifferent that crime, imposture, and force triumph over noble beings, surely it will be equally a matter of indifference to Him, whether men eat meat on Good Friday, and see in the hocus-pocus of all kinds of religions only a *testimonium paupertatis* for believers, who take the form for the spirit.

In my "Magic of Numbers" I have set forth the proposition that every development is of a periodical sort of vibrating character. Let us endeavour to adapt this proposition to religious development, which certainly from the long periods of religious revolution and the short history of mankind may be done.

There are three great systems of religion known in the history of the world, which are still at the present time spread over all the universe; the Buddhist (among which the contemporary doctrines of Laotse may be counted), the Christian, and the Mahometan; the foundation of each of these lying about six to seven hundred years apart. These different waves of religion were not concentrated upon *one* person alone, for in the time of Christ there were several other enthusiasts; Moses lived at about the same period with Zoroaster, and Buddha with Laotse, and the age of the reformation produced a Huss, a Luther, a Calvin, and a Leiden. The Romish religion at the time of the reformation was given over to corruption, from which the reformation resulted; and we find ourselves now in the epoch of enlightenment, in a similar condition to that of the Romans and Greeks at the time of Christ; the religious wave again makes itself felt, but it is no *religion*, rather *knowledge*, which is now dawning upon us; for our duties will be sought and found in no "Divine commandment," but rather in *our transcendental interest*, just as we know Christ sought and found them, if we free the Gospels from their later adornments, and reduce them to the original text. This comprehension of our duties and interests rests upon the right knowledge of our nature, to which we can attain by three ways (as I pointed out in the introduction)—through the inquiry how organisms originate and how they are developed and act; through criticism of our powers of knowledge themselves; and, finally, through the observation of extraordinary phenomena. By each of these paths we arrive at the necessity for a transcendental basis for human existence. Consequently, whether we come from above, beneath, or elsewhere into this life, we bring a *conscious subject into this form of consciousness* with us! This Christ has taught, this all the great and profound thinkers of humanity have ever maintained, and it was reserved for the scientists of the eighteenth and nineteenth centuries to give an example of the most stupendous aberration of mind!

Everything, however, goes to show that "spiritism" is *not* the religion of the future—for this would again be a revelation, and an astounding one,—but the facts which lie at the bottom of modern spiritualism offer most instructive and convincing data of experience for the inductive and deductive proof of the truth; they are the same upon which the views of all founders of religion rested in their time. It certainly is a curiosity of our age that millions of men believe in the scanty and incom-

pletely-recorded testimony of a dozen of unlearned men, after the lapse of two thousand years, while they refuse to believe the same facts at the present time, although thousands of living, intelligent, and cultivated eyewitnesses vouch for them.

I think I have now proved that my metaphysics not only are in accord with popular belief, natural science, and philosophy, but correspond with the teachings of Christ (as well as with those of Buddha), and above all are adaptable to religious needs. I profess myself a follower of the doctrines of Christ, not as a Catholic or a Protestant, but as a man of judgment and feeling; because I have found in his teachings nothing unjust or preposterous, but, on the contrary, metaphysical truths and ethical ideals. I bow myself down, not before his signs and wonders, which prove nothing for his doctrines, and are besides not very surprising; but I bow myself before the great sacrificial act, with which this noblest of seers sealed the truth of his doctrines, and the firmness of his convictions. His blood was and is the cement of the building, which even the numberless sins of the priesthood, both intellectual and ethical, have not been able to destroy.

A man wants nothing better than his reason to decide whether anything is true or false; my metaphysics are founded on reasons, the correctness or incorrectness of which must be determined by their value; still, I cannot but rejoice that what I make public is in full accord with the teaching, not only of the most profound of thinkers, but of the greatest and noblest of seers! Kant had *disclosed* the transcendental subject in man, Christ *saw* it, *felt* it—what you will,—and if its existence is firmly established, then our earthly life can be nothing but a transitory condition of it, the result of a change of form of consciousness; all the rest follows of necessity; this deduction is the purport of my book!

I calmly leave the further justification of my metaphysics to *time*, for experience must always come with time, before which I and everyone must bow, though certainly not before the false or inconsiderate judgment of official men of science!

CHAPTER XV.

CONCLUSION.

MORAL principles and the motives for our actions are closely connected with religion and philosophy, which, therefore, exercise important influence upon the development of culture. Just as a state, if it is only governed by the criminal code, sinks in the scale of progress, so, on the contrary, monarchies and republics thrive on an aristocratic or democratic basis, when ideal characters form the population. Civilised Europe at the present time is in this sad condition, namely, that its intelligent and leading men know nothing but the normal side of our existence; they recognise no other responsibility than what is imposed upon them by law and honour, from whence arises the cynical egoism which is displayed in private and public. The working classes again are injured by the bad example of the more intelligent, and meanwhile the dogmas of the Church, insulting as they are to reason, destroy belief in transcendental responsibility in any form. To what will all this lead?

It would be quite a different thing, if everyone recognised that this life is only a passing episode, and that our actions will influence our fate to all eternity; that our works not only beget objective and transitory results, but will be converted into imperishable faculties and talents; that love, friendship, and self-sacrifice bear fruit beyond the grave; and that there can be no worse, and at the same time no more foolish maxim, than to look upon material well-being as the sole object of life.

Since, however, my metaphysics are diametrically opposed to such a view, there could from a *humanitarian* standpoint be no reason to object to a system of philosophy, which sets forth the most powerful motives for actions, with a view to the public good. In political life, at the present time, individual interest is consulted before that of a party, and party interest before that of the people; so that the latter imagine they can do nothing

better than to put an end to their endurance, regardless of consequences. Reason is in our favour in examining, verifying, and upholding a philosophy, which treads down a dominating, inconsiderate egoism under foot. But this is never to be expected from the priests of the Church, nor from those of science, at least during the present generation.

There are, however, a great number of persons, who already feel discontented with what the Church, science, and natural philosophy have to offer them in the way of metaphysics; they no longer believe what they are told by the priesthood, and the modern metaphysics of the latter are opposed to their experience of all kinds, not to mention that thereby our transcendental requirements remain quite unsatisfied. There are, indeed, many who entertain doubts of the teaching of these modern Pharisees and theologians, and see through the whole falsity of their assurance, but it is not enough to know the falseness of doctrines, they want to be replaced by something positive, the solution of the riddle of life is demanded, as well as a reasonable aim of existence and an explanation of all phenomena, in order to ensure confidence and a firm conviction. *For such unsatisfied persons* this book is written. I hope that to all who have read it to the end, the veil of Maja—which is none other than our form of perception, which *alone* separates us from the other world,—if not completely lifted, is rendered sufficiently transparent to solace or animate them according to their needs in the battle of life; time alone, however, in whose bosom all experience lies, can make these views beneficial to the public, on account of the supineness and want of independence of thought among the masses.

A single person can do little to remedy material wants, as the causes of their existence are too numerous and too deeply rooted in our social condition; he can, at the best, point out the way which must be pursued to reach such an object,—a task which is not in the province of metaphysics. The latter can only influence social development through the *fleeting, powerful motives* which they set forth, because they will and can tear the leaders of opinion out of their careless, culpable indolence, and render them capable of self-sacrifice. This aim will (at least so I think) be forwarded by no better means that I know of, than by the metaphysics of mankind here set forth. The worship of the golden calf, inculcated by the materialism in vogue, loses thereby its charm; and the uselessness of the cloister life, in favour with both Christian and Buddhist religions,

is without value, because in such a life neither the intellect nor the disposition finds conditions for development. As to the fashionable world, its struggles to surpass its neighbours in ostentation and show are done away with, but my metaphysics can readily give another direction to its ambition. It is a fine thing to raise oneself above one's fellows; it is only a question of by what means!

Not only for the general public but for individuals, these metaphysics possess great practical advantages, not the least of which is, that they destroy the fear of death. The death-struggle may indeed be dreaded, but not death itself, which in any case must be a change for the better, except for those who have reason to be dissatisfied with their course of life. Since our condition here is only a semblance of that on the other side of the grave, we can easily form a picture of the condition in which such persons would find themselves, who were disagreeably surprised at the continuance of their existence in another world. It might be similar to that in which a foolish spendthrift, a dissolute *roué*, or even a hypocrite finds himself, when exposed to the contempt due to his vices in this life; for such the awakening may not be altogether enviable.

But these metaphysics are perhaps only a fond dream, an empty speculation, like so many others? Certainly not; for experience is their mother as well as their authority. Let us recapitulate.

Is it true that a *supersensual* power of perception in dreams and visions has ever been observed in human beings? There can be no other answer than "yes!" Is it true that any person has ever been able to exercise influence at a distance by the power of his will? Again the answer *must* be "yes!" If such a perception or influence at a distance has ever really been known, then the transcendental basis is already proved, quite independently of the fact, that without this basis the riddle of biology and our normal powers of knowledge would be incomprehensible; nothing further is needed to carry out the whole edifice to completion. If the transcendental subject, and with it the dual nature of man, is established, then the explanation of the different phenomena of the severance (*Spaltung*) presents no more difficulty, but they are instead a splendid proof of the existence of the transcendental subject. Much depends, however, on whether well-established facts of this kind are to be had. Now, we have found that this manifestation of the transcendental subject in man, not only is proved beyond doubt in

the present time,—and can be seen by anyone who earnestly desires to do so ; but that it is a well-known and recognised fact by all who know the history of mankind. The conditions under which this severance can be accomplished, and those where it is unsuccessful, ought to be a further confirmation of the correctness of our hypothesis.

We are further convinced that the “psychic force” of living men is not sufficient to account for all the phenomena which are known to experience, but that the “psychic force” of other individuals, identical in being to ourselves, must be called into operation, whereby the proposition, “*Birth and death are a change of form of perception,*” receives from all sides its full, because complete confirmation. If a geologist asserts that under some kinds of strata, for certain reasons, coal must exist ; and if he then *bores* with success, his theory must be recognised for a valid one. If *one* single kind of phenomenon points to the existence of a transcendental basis in man, much is gained ; but if *all* are in accord, a much higher degree of probability ought to be acknowledged ; and if this transcendental basis leads to necessary results or manifestations, *which are uninterruptedly confirmed by experience*, and is manifested to us as an individuality surviving the cessation of life, who can then doubt the correctness of the theory ? Certainly not I ! My experiences and those of my never-to-be-forgotten friend Zöllner were too numerous, too clear, not to maintain their validity against *the whole world* ! The silly imitations produced to try to make money or out of vanity, and the stupid objections of modern so-called “anti-spiritualists,” or “fraud-hunters,” can alter nothing as to the facts.

I must not omit to mention that this book is the first attempt at an explanation that covers the whole ground of mystical phenomena *unanimously* (for the “*Philosophia Occulta*” of Agrippa can scarcely be called an explanation), *without making use of any kind of communications*, as has hitherto always been done ; it is either gods or heavenly spirits whose authority has been given, and such authority is always suspicious, and has the less value when it comes from anonymous sources and the statements are of a contradictory description. The only conclusions arrived at in this book are drawn from observation, and the whole domain of experience ; single observations, in consideration of the importance of the question, are never taken as a basis, *only those which have been frequently made and can always be made again.*

If, indeed, the explanation of the physical side of the question might admit of wider experience and further and completer proofs, since systematic observation is of recent date, the metaphysical (philosophical) side remains undisturbed, for there can no longer be any doubt as to the correctness of the fundamental views: birth and death *are* a change of form of consciousness! It is now only a question of exact experiment and philosophical study to establish even more precisely the conditions, modifications, and motives of this change.

My metaphysics may be for many a study, for still more an incitement, and a *consolation*; in them alone do I find indemnification for the many hard struggles and disappointments, which my researches in the department of the *philosophia occulta* have caused me! I can only say that my whole existence has been embittered by these, and this is not to be wondered at, since I have the united phalanxes of the Church, science, the press, and materialistic Judaism against me. When, as so often happens, I am reproached with having devoted myself to this pursuit, I comfort myself by the thought that Kant and Schopenhauer, those powerful thinkers, recognised the high importance of this department of experience—and I believe I have acted rightly! The reader, to whom it is not permitted to make experiments for himself, should, therefore, bring to the study of this book and others mentioned in it, that earnestness which it so justly deserves, and proofs for the justness of the metaphysics here set forth will not be found wanting! “To him that knocketh, it shall be opened.”

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